# The Womens Missionary Magazine

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## EGYPT SPECIAL

**SUBJECT: WHAT THE NEW WORLD MOVEMENT HAS DONE FOR EGYPT:**


MINNEHAHA FINNEY Editor of Egypt, TANTA, EGYPT.


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How we enjoy our meals these days in our New World Movement Dining Hall!

## What the New World Movement Has done for Egypt

**"YES! WE CAN AND WE WILL!"**

**If ye ask ..... I will do**

When I was home on furlough in 1923 and 1924 I was especially impressed with the fact that folks who have been contributing to the New World Movement are naturally, very keen on knowing what has been accomplished with N. W. M. funds on the Mission field. This gave me the idea of making our next Egypt number of the Magazine tell about the various things which the N. W. M. has actually done for us here in Egypt.

Our story has to do mainly with the plain narrative of mere bricks and mortar but as you read the story we hope you will gain a vision of how old and new needs in the support of the work of the old force of missionaries are being met and how the net gain of new missionaries has been raised.

But I would not have you think that the work is done. In fact, a mere beginning has been made in the great advance movement which must be made if we are to win Egypt for Christ.

And this is Egypt's hour. She is seeking advancement and political freedom but her greatest need is spiritual freedom. Christ is the need of Egypt today.

"Enlarge the place of the tent and let them stretch forth the curtains of thy habitations; SPARE NOT, lengthen thy cords and strengthen thy stakes." The prophet Isaiah said this after he had given those wonderful prophesies of Christ's free redemption through His suffering. Dare we lack faith to carry forth the message of this free redemption which COST CHRIST so much! Dare we as Christ's followers lack faith to do our part even though it COST us all we possess!

Minnehaha Finney.

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### THE WOMEN IN A VILLAGE CHURCH

**By Rev. Tewfik Saleh—College Pastor, Assiut College**

I AM just back from a visit to two small village churches, about 50 miles from Assiut. With the various impressions fresh in the mind I am going to tell those touching women.

In both places it was very pleasing to notice as many women as men. Indeed, I believe careful counting might have proved a majority on the women side, in at least one of them. This is a new development. In other places also, where I visited since my return from America, this fact has attracted my attention. It is a very hopeful sign, that light shall break into more homes than before. The minister in charge of these two small churches told me how one of the women was instrumental in bringing her husband to Christ. He had been a notorious robber, but when I saw him he had the Government rifle which indicated his position of trust as a guard. This woman brought peace and happiness to her home when she took Christ in.

It had been announced that pictures were to be thrown on the screen illustrating the Life of Christ. In Beni-Megheizil, one of these churches, the women sit on a gallery which cannot very well overlook the screen, so they were to have a special exhibition for

themselves in the afternoon. The Carbide light could not beat the daylight for a full hour during which the women were waiting patiently, but the children, of course, could not. Finally the room could be darkened enough to barely contrast with the faint colours thrown on the screen.

REV. TEWFIK SALEH

Two things during this exhibition attracted attention. One of them, was the way those poor women calmed their children. They were not all church women. Those who were not, were so impatient in making their children behave, that in most cases the beating or noisy scolding caused more disturbance than the natural prattle of children. The others knew better. It was a decisive proof of the loving and elevating influence of the Gospel of Christ.

The other matter noticed was the delightful responsiveness the women showed. How they recognized Gospel views and remembered events connected with them, how they expressed joy for the triumphant Christ, and sighed sorrowfully for the crucified one, were very gratifying and encouraging signs of intelligent interest. They were impressionable. This is very hopeful. They may not know much but they can learn. Dark minds are being enlightened, and therefore dark homes are being cheered.

There was another thing that touched my heart deeply. The children were not only misunderstood, but also uncared for properly. There were children with fading colour, some with badly diseased eyes and others with deformed hands, legs or backs. What may not a little mother-care do for lessening or eliminating such cases! Dr. Buchanan and other ladies with her, instruct mothers and care for children in two dispensaries in sections of Cairo. My visit to one of these convinced me that if centres like Luxor, Assiut, Tanta, Zagazig, and Mansoura could furnish such general children welfare instruction to girls in mission schools, untold pain might be soothed or eliminated. These girls would not apply these instructions to their children only but some of them, as teachers in smaller schools, could diffuse widely the knowledge they obtained.

N. B. The readers of the Magazine will remember the writer of the above article as one of our Egyptian young men who spent three years in the Allegheny Theological Seminary and visited many of the churches all over the U. S. A.

## SHUBRA-EL-NUZHA—SUBURB OF CAIRO

By Rev. J. W. Acheson

SHUBRA-el-Nuzha is the name of the New World Movement meeting place, Cairo, Egypt. In motoring out the Shubra Road on the main thoroughfare between Cairo and Alexandria, the last suburb passed on the northern edge of the city is known as Rod-el-Farag. It lies between the road and the river to the west. On the other side of the road to the east a few years ago were fields of corn and clover, with the little settlement of El-Barrad a short distance farther north. Now these districts are building up so rapidly that they have almost become a part of the closely built city.

About two years ago it was decided that these two sections of the city should form one evangelistic district, and that the work would be furthered by combining the small meeting held in the home of a church member in Rod-el-Farag with the meeting and school held in rented premises in El-Barrad. The leading men of both districts were interviewed and their agreement was secured. A central place must next be found. This was not easy. The fields along the road were being sold out in lots and the land there was selling for five dollars the square meter. Buildings were few in the locality which would be central to both sides. Finally the first floor of an unfinished building was rented, and the first union meeting was held in October 1922, with people from both districts attending. But soon the building was sold and the new owner wanted possession. So search was begun for another meeting place. Nothing could be found on the Rod-el-Farag side, and nothing was available on the El Barrad side except back in the settled part too far away for the others. A building was rented there and it seemed that the union plan would have to be abandoned.

Then the New World Movement came to the rescue. Because of the promising future of that section of the city the Mission decided to place there one of the meeting places planned for Cairo in the N. W. M. program. Land was secured beside the first building we had rented, just a block from the main street. A beautiful meeting place with two rooms for the school which can be combined for meetings has been in use nine months. This was not done in a day nor without effort. Land is not secured easily in Egypt and Dr. Hart has spent many an hour in overseeing the construction of the building. The fact that the building was being erected encouraged the people to attend in the unsuitable rented rooms at an inconvenient distance. Now that the new building is ready, the people are enthusiastic, the attendance is growing, and the prospect is bright for an organized congregation in the future. Already we are looking forward to the Second Church, Shubra.

The work is being carried on, under the direction of the Mission, by a volunteer evangelist, Basily Girgis, a clerk in the Egyptian State Railways and a member of the Kulali Church, Cairo.

Basily Effendi attended the Evangelists' School after working hours, and now gives practically all his spare time to evangelistic work without any compensation. He is a tireless, enthusiastic worker. The district is fortunate too in having as a worker among the women, Miss Fulla Butros, who was educated in the Luxor Girl's School. By her faithful visiting and cheerful manner she has won the hearts of the women and opened many homes.

The Sabbath afternoon Sabbath School

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has not dropped below one hundred except one day this winter. Many of the boys and girls from Muslim homes in the district attend regularly. Nine members were received on profession of faith at the last communion. The offerings which were averaging only five dollars a month are increasing. One man gave twenty-five dollars towards seats for the new hall.

Does it sound like a page from a home missions report? So it is, in an Egyptian setting. The details of the work differ, but the problems are the same. Sin, and men's hearts and the love of God in Jesus drawing them to him. A gift to the N. W. M. of $1500 designated by the donors, Mr. and Mrs. William M. Duff of Ben Avon, Pa., for meeting places in Egypt was applied on the Shubra-el-Nuzha plant. The share of the Church at home has been to furnish the physical equipment needed to put Shubra-el-Nuzha on the map of this great metropolis. Will you not through your prayers continue to uphold the hands of the workers who are laboring to keep it there?

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**BIRKET EL SAB.—LOWER EGYPT**
**By Mr. Scander, the Village Preacher**

BIRKET el Sab is a town in the Benha District. There are about 15,000 inhabitants, eighty of whom are Christians and the remainder Muslims. The Mission work in Birket el Sab was begun in the year 1898 when a small school was opened. Later work was undertaken in Benha and a missionary located there who was responsible for the work in the district. He visited Birket el Sab very often, conducting services on Sabbath, and after a time was able to locate an evangelist in the town. The difficulties were many. There was great opposition from the Muslims. Stones were thrown at those praying and the evangelist was persecuted. The chief difficulty was the lack of a suitable place in which to hold the school and the religious meetings. The muslims were unwilling that their property should be used for a church. One house after another was rented and at the end of each year the missionary and evangelist spent days trying to find a new place. One of these houses was on the second floor above a booze joint and a pig pen.

These difficulties continued until the

**MR. SCANDER**
**The preacher in Birket-el-Sab.**
**This young man is a graduate of Assiut College and a very acceptable worker**

year 1923 when the work was moved to the new building which was built by the American Mission, by the help of Mr. and Mrs. Walker and others who wearied themselves very much for the sake of the work there. When they saw that the work was about to die they asked permission from the Board in

America to buy a piece of land. They found what they desired on the banks of the Shebin Canal. It was suitable and was at that time for sale. When Mr. Walker asked its owner to sell it he said "How can I give you my land for a Church"? At last the land was bought and how glad we were to have the plot. After some months the new building was erected and the benches and desks transferred to it. We praised God for His help and that He had lead the people in America to make such a work possible in Birket el Sab.

The Lord is blessing the work in spite of the fanaticism of the Muslims. They are beginning to attend the meetings and receive the evangelist in their homes. They read the Bible, some of them with great pleasure. Now there are four persons in the villages who have finished the four gospels and are reading the epistles. Do you not rejoice with us? Let us pray for them that they may accept Jesus Christ as their Saviour.

We were very glad when we found the new Church crowded with worshippers Christians, Muslims, boys and girls, men and women, while during the previous years we had not had more than about ten.

The members of the Church number fourteen and about one hundred attend on Sabbath.

One of those ten was Ahmed a Muslim. Now he comes and brings others with him Muslims and Christians. He learns verses from the Bible and can repeat many of the psalms. Do those things not encourage us to trust God's promises?

There has also been great progress in the school. It has 70 boys and girls, most all of whom are Muslims. They all study the Bible and pray the morning prayers.

N. B. The above is as Mr. Scander, the village preacher has related it.

## TAMIA A MEETING PLACE IN THE OASIS (FAIYUM)

**By Dalton Galloway**

UNTIL last year, when the New World Movement came to our aid, the place for school and meetings at Tamia in the Faiyum District, was really unworthy of the name Christian. It is a low, narrow unsanitary room of mud walls, no windows, one door and a hole in the roof for light and air. Thirty or more boys and girls came for the day school. A few were faithful about attending meetings. Of course it was just a rented place, temporary, undesirable. In it was little hope for the future.

Tamia is a growing town in the center of a large farming district. It is about 20 miles from the City of Faiyum. New houses and shops are being built. It has a future. The doors have been wide open to us. But the little congregation already started there are poor.

One day while visiting Tamia I decided to call on the mayor of the town for information about a piece of government land that would be suitable for a school and meeting place. He was not at home but was calling at the "palace" of a certain rich Pasha who owns a large estate and cotton mill near the city. The Pasha wealthy Armenian, lives in Paris most of the time. His son who has charge of the estate comes to Tamia only occasionally. Friends advised me to call on the Pasha's son as well as to meet the mayor. To my surprise the son spoke English very well, was very cordial and insisted that I take lunch with him.

It was an opportunity to make a new contact and a helpful one it proved to be. It was an opportunity to tell him much about the purpose and work of the Mission in Egypt. He was interested in knowing that we had a little school in

1. Tamia land, donated to Mission.
2. Minet el Gamh, Egypt, meeting place—school cost about $6,000. Attendance 125 children of whom about one half Mohammedans.
3. Birket el Sab the building above wine shop and pig pen
4. Village women in Upper Egypt who need the Gospel.
5. New building, Birket el Sab.
6. Akhawar. Egypt meeting place. Received $100.00 New World Movement funds for lumber in building work, brick and land were provided by the people.
7. Tamia School and meeting place
8. Tamia School and meeting place in process of construction
9. Mr. Baisly Girgis, evangelist at Shubrael Nuzha
10. Shubrael Nuzha, meeting place

Tamia. I told him why I wanted to see the mayor; about getting a site of land from the government. He said: "If it is a piece of land you want for a school I will give you a piece." I could scarcely believe my ears. I thought at first that it was the politeness of the Orient expressing itself. Three months later again the Pasha's son was in Tamia and when I called again he insisted that I remain for lunch after which he would show me the land they were ready to donate to the school. Three plots were shown me, of which we could take our choice.

The plot chosen is about a fourth of an acre. A splendid location on the edge of the town, near the Post Office and only a stone's throw from the main thoroughfare. On it are twelve large eucalyptus trees. The plot is worth about $600. Thanks to the New World Movement we were soon able to erect a simple two room building for the school and meetings. A Swiss engineer and his family have taken a great interest in the place and donated the rock for the foundation of the building and the wall surrounding it.

Muslims and Copts from the surrounding country are bringing their children to the school. So delightful a place is the litle white building with its fine big yard and beautiful shade trees that some of the village people come for the morning service on the Sabbath and remain for the Sabbath School in the afternoon. They spend the day reading the Bible and singing praises to God. Would that we had a place like this in every village in the district.

### AKHAWAI SCHOOL MEETING PLACE IN LOWER EGYPT

**By Rev. J. W. Baird**

ONE hundred dollars of the New World Movement funds went into this building. It is providing school privileges for forty children and a meeting place for the evangelist' meetings when he visits the village twice each month.

No, $100.00 did not build the building; that is the part that the N. W. M. furnished. The land was given by the people. The people made the mud brick and furnished the labor of building the building. The $100.00 was the price of the lumber that went into the roof, doors, and windows. But without the $100 in cash from the N. W. M. sources the building would not exist. The people think more of it because they helped to build it.

Akhawai is a small village and this little school furnishes a community in the real sense of the word. On the nights that the evangelist spends there the place is full. There are no other attractions in that whole section of newly developed country. How important, and deep may be the impressions that are being left on those simple minds in these days will be known in the years to come. I visit no school where the people seem to appreciate so much what they are getting.

N. B. It will interest Magazine readers to know that Akhawai is a village in the old Land of Goshen.

### MINET EL GAMH MEETING PLACE AND SCHOOL—IN LOWER EGYPT

THIS building with its surrounding ground of about one fifth of an acre is a fruit of the N. W. M. It cost about $7000. It is a Church on Sabbath and a school on week days. Saturday is about the only day of the week the building is not used to capacity.

During the present school year there has been an average of about 125 children in school daily. About one-half of them are Muslims. They come into this school from as many as twenty different villages. Many walk miles night and morning. Others come on donkeys. Still others spend the week with friends and go home to their villages for the week ends.

The new building has been a great impetus to the school. It will cost the Church in America only about $100.00 to educate these 125 children in this school year. The remaining $1350.00 which it costs to operate the school is paid in tutions by the pupils themselves. They are willing to pay well when equipment, buildings, and teachers are of good quality. Before we had this new building, and the present head teacher, the school was costing the Church in America several hundred dollars a year. Financially this N. W. M. investment has been exceedingly sound, and is relieving money for work in other places.

The building has four class rooms besides a large central meeting room. The attendance at the regular meetings has recently been increasing. A new evangelist, a Bible Woman, and the new building are all together sharing in the improvement. The prestige that this substantial new building adds in the ways indicated is valuable. Our prayer is that this prestige may be consecrated to produce spiritual results in the hundreds of lives that come into this building. We believe that its influence in the community together with what it represents in the lives of those working in it and from it is simply immeasurable.

N. B. It will interest the readers of the Magazine to know that Minet el Gamh is a village on the edge of the once Land of Goshen.

## THE ASHMENT MEETING PLACE
### (Middle Egypt)
**By Rev. R. R. Scott.—Beni Suef**

IF you were to visit Ashment after having visited all along the Mission line from Alexandria south you would probably see very little to distinguish it from scores of other towns of five thousand inhabitants, except that perhaps the pool of stagant water in the middle of the village is a little larger and a little more green and just a shade more odiferous. But the American United Presbyterian has a larger and more worthwhile interest in Ashment than the frog pond. Come along and I'll take you with me in the old Ford and we'll see what we can find. The way to Ashment is down the good broad road toward Cairo from Beni Suef. For ten miles and a half we run down the Ibrahamia Canal road and then turn sharply off to the east, the village lying about a mile to the east of the rail road station toward the Nile. Of course there are donkeys sleeping on the bridge and several year old Egyptian babies wallowing in the dust. After passing through that crowd safely we go up a sharp grade to the Railroad crossing. The probability is that just as you get to the crossing the gates will drop. Then it is a rough mile to the village where with a sharp turn to the left we plunge into the narrow streets. Ducks, children, women grinding or winnowing grain, haughty geese, supercilious camels and the curses of the populous impede the progress of the car until I am sure you'll think that something awful is about to happen but I assure you it never has. Now comes the real thrill. We turn a corner sharply and we are passing the frog pond. The road falls away sharply and even the missionary wonders what the green water would feel like if he

missed his guess as to where the road ought to be in the narrowest part. Passing a new Mosque and a new Coptic Church we enter a lane narrower than any we have yet passed through where the shop keepers carry the benches inside so that the Ford can get by. We haven't hit anything and the missionary steps on the brake and shuts off the gas before a neat door in a well built stone wall. Now this is where the interest of the American U. P. comes in. We are at the door of the Ashment School and Meeting place. As soon as we stop we can hear the busy buzz of the school and also sometimes a wail for there is nothing sugar coated about the administration of learning at the hands of a village school teacher in Egypt. Now if it were today that we were at Ashment I would have to apologize for the condition of things for we are having a stone floor put in. Heretofore we were thankful for a roof and windows and doors. At first we had no windows, only the places for them. In the school are forty five little youngsters and you will know when they read for you in English if the missionary tells you it is English. But there is one thing they can do, they can recite Bible chapter after chapter. The teacher is a modest young man about twenty years old who has had a fair education. The best thing about him is the good life that he lives among the people. But someone is entering the door. A strange shuffling gait he has as he passes through the room. And look at the size of the book under his arm. Well there is a reason for both, and it is blindness. The big book is braille typed and probably does not contain more than the half of one of the epistles. Every night this man holds a meeting in this building and month by month the meetings grow. Every day he prays with men and women in their homes and settles disputes and is a general good angel.

Now we come to the application of this tale. I have never liked the application part of the sermon as well as the other parts which I suppose goes to prove the humanity of missionaries.

Here we are in a small two room stone building in a town where ignorance and bigotry and greed have a busy time fighting for first place. Every day little boys and girls are learning reading, writing and arithmetic together with some peculiar geography and better than that are hearing the scriptures every day and learning parts of them and better still are living in daily association with a young man whose life is well nigh blameless. Every night there is a gospel message delivered in this building to the upbuilding of many a soul.

What I want to say to you American U. P's. who have come down to Ashment in our rattling Ford is this; If the United Presbyterian Church can find some way to make good on the New World Movement pledges to the last cent there are a great number of other Ashments in Egypt that can have these same little stone Power Houses and there are unnumbered souls in Egypt that will be blessed unto eternity.

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## THE NEW WORLD MOVEMENT BUILDINGS IN TANTA

**By the Editor for Egypt**

TANTA is one of the places which is being greatly benefited by the New World Movement. Much has been said about the importance of Tanta as a strategic center in this great Moslem Delta and we believe that the cry of need for a much needed equipment has been heard.

By the time this Egypt Special is in the hands of its many readers your missionaries here in Tanta will be established in two N. W. M. buildings for which we are most grateful to all you splendid earnest people who have made it possible by your prayers and your generous gifts.

1. The girls and teachers of the Bible Women's Training School, Tanta, Egypt, out for a picnic in the park.
2. The picnicers in the park. Bible Women's Training School, Tanta, Egypt.
3. The three girls of the Bible Women's Training School, Tanta, Egypt, who were graduated last June with Miss Marian Saleeb, the Egyptian teacher in the B .W. T. S. They are out for a picnic in the park.
4. All in a prim row! The Bible Women's Training School, Tanta, Egypt.

One of these buildings is for the Foreign Board missionaries. There are two residences in it and the ground floor is a set of well arranged rooms to be used as a young men's club or Y. M. C. A. We feel that there is a big future for this sort of work here in Egypt in this New Egypt where young men are waking up to new possibilities and we rejoice to be able to grasp the opportunity early.

The other is the building erected by the Women's Board N. W. M. We call it the Tanta Community House. In this building is to be housed the Bible Women's Training School; the lady missionaries of Tanta and District who are to be engaged in evangelistic work among women; there are to be rooms for special work among women—such as prayer meetings, mother's meetings, child-welfare clinics and sewing and house-work classes all of which will, we hope awaken a real and live interest among the women and lead up to a high Christian plane. This is Egypt's great need—that her women be shown the path to uplifted womanhood.

The Bible Women's Training School was commenced in a rented house five years ago. In that time nothing which might be called great or unusual has been accomplished but those of us who have had our hand on the pulse of this work can sense an awakening among our Egyptian people and a new interest in this training of special workers for evangelistic work among women. Also it is gratifying to say that a number of earnest workers have already been sent out from school and are doing a faithful work among their Egyptian sisters.

Last June a class of three girls was sent out and their pictures appears

on this page of the Magazine. The Bibles in their hands they won as prizes for committing to memory some four-hundred verses of Scripture. They can repeat many whole chapters by memory. They also have entered Miss Hill's "Psalm Memory Contest". The dresses they wear they cut out and sewed themselves. We aim to train our girls along

**The graduating class of the Bible Women's Training class Tanta, Egypt.**
**The Bibles they hold in their hands they won as prizes for committing Bible Verses. The dresses they wear they cut and sewed themselves**

all lines and the Egyptian people are beginning to realize that this is a good place to send girls who have not had a chance to go to school in their earlier years.

We expect great things from this work which we are hoping to be able to do in these New World Movement houses. Don't forget to pray that God will use us mightly.

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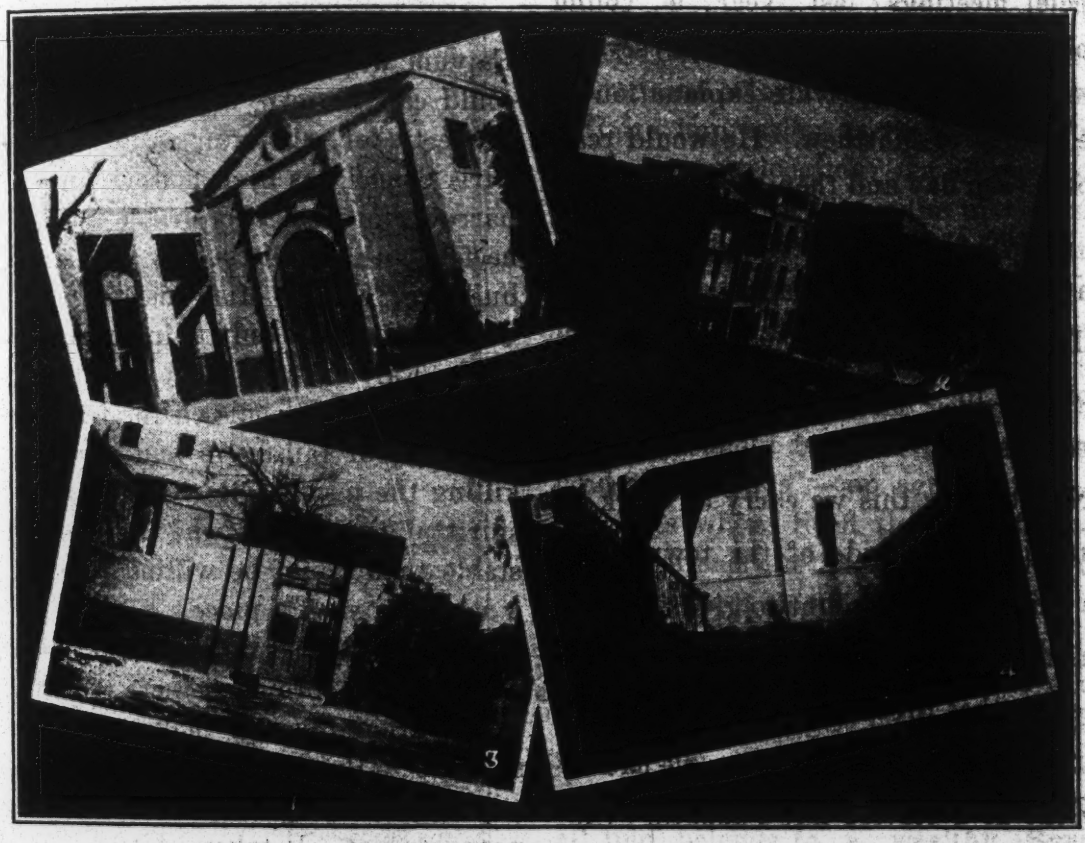
### SHEBIN EL KOM

**By Rev. J. C. Lorimer**

LET me tell you folks in America that you sure put Shebin el Kom on the map by the N. W. M. That sounds like missionary propaganda and a hurried statement of an over enthusiastic missionary, but believe me it is not. Literally we would not be here today if it had not been for this movement. True, the North African Mission had had work here for years but they were having to withdraw, and at just the moment when they were forced by circumstances to leave, along came you people with a generous heart and an open hand and here we are. God surely took the setting sun of one Mission and made it the rising light for the American Mission. And now more than all this, Shebin el Kom is the first and only new place entered by the Mission under the N. W. M. That is you built a new building in one place where an old one had been or something like that, but here is the only place where we had never been before. In other words this is the only N. W. M. station in all Egypt. Now I call that fulfilling the meaning of those words "New World Movement" in as true a sense as one could desire. Before 1921 we as a Mission had been touching only the fringes of this great province in one or two places, but now we are located right in the capitol of the province with every opportunity to yield a great influence. And now let us look at some of our present influence.

Our best work is to be found in the Church, and in fact this is the only work in this town of 25,000 population. There are now 26 members in the Church

and they form the nucleus of all our effort. There are doctors, lawyers, druggists, engineers and so on so that we have a membership from among the better class. They are a fine lot of folks and are very loyal in their support altho this is a day when a foreigner in not as much loved as he used to be. A native evangelist does all the preaching in the Church. In addition to regular Church services there is a good meeting for women once a week which is worked up by the Bible Women from among the middle class women. Then there is the S. S. for the little street children who will come thru fire and water to get the picture card. They are certainly in need of the Gospel, salvation and cleanliness. We have in our city a college established by a Mohammedean benevolent society, and many of our Christian young men go there. It seemed imperative that this school must be touched by some Christian influence. We opened last year a reading room for young men and now have two religious meetings each week. Into these meetings the young men come fresh with their questions on life and faith and it is a most wonderful opportunity to turn these fine young lives toward Christ. This is the other avenue of church work. One evening after S. S. a group of the Christian boys gathered around and said that they could not defend the Christian position on the true deity of Christ. They were



1. Shebin El Kom Church. Capacity of building 156. Present membership 26. Note entrance on left to school rooms in which we have places for 200 pupils.
2. The New World Movement buildings, Tanta, Egypt, unfinished.
3. General entrance to the Shebin el Kom property. Note the black sign board above the gate. There should be written here "The American Mission School for Girls", but it will remain as it is until the money comes.
4. Inside the compound, note the steps leading up to the residence on the second floor. In the center of the picture there is an open door leading into a vacant room. There are ten such rooms in this building which should be filled to overflowing every day with school pupils.

being laughed at in school because their Mohammedean classmates said they did not believe in one God. We are still working with them on this most difficult of questions. The other evening after a talk on the Eskimos and their totem pole worship one boy said he wanted to go and tell those people about God. After special meetings last year a young Mohammedean Sheik came for several weeks to get the private explanation of the Gospel of Matthew. He would read a part each day and then have it explained in the evening. The other day the son of the former Mohammedean judge walked out of my study with a Bible. He promised to read it and return for questions.

Now besides this we carry on work in four villages outside of the town. We are going to one tonight to give the first illustrated sermon that has ever been given in that town. The people love the lantern pictures. In this town we had 60 present at a service last Sabbath. One man has been having the meeting in his house, and has just showed me the piece of land on which he says that he will build a simple meeting place. He has the money and can do it and we are encouraging him in this. And so the work goes on from day to day. This is nothing at all compared to what we should do, but none of this would have been done if the New World Movement had failed.

## FAIYUM LAND AND BUILDINGS

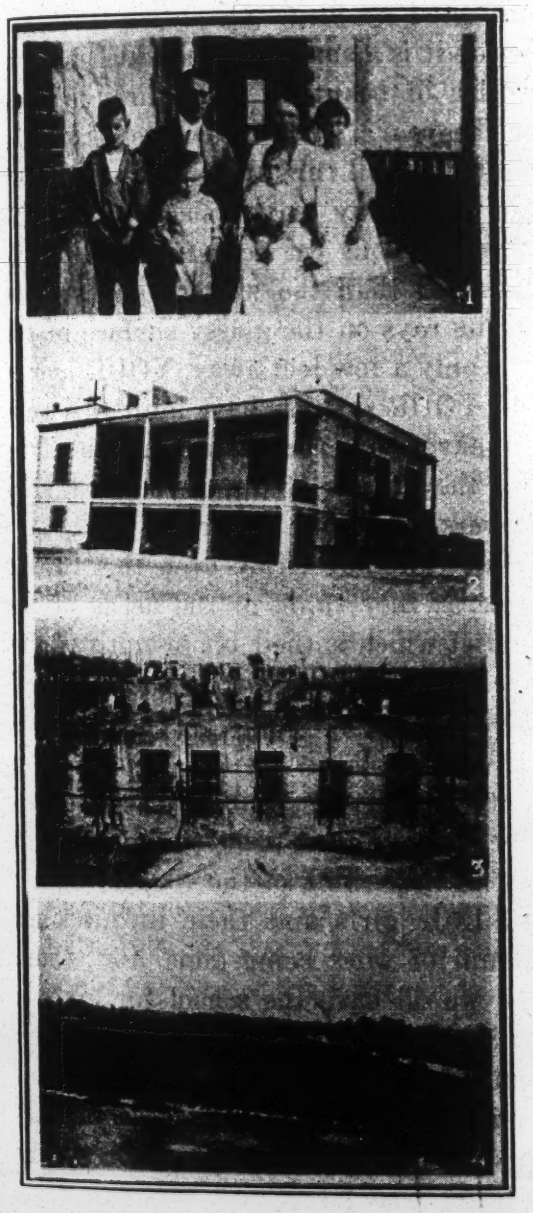
**By Rev. Dalton Galloway**

THE American Mission is "on the map" in the Faiyum. Friends who have contributed to the New World Movement have greatly helped to make this possible. Everyone of you have reason to rejoice with us in the wonderful contribution that has been made to the Lord's work here.

For years the American Mission in the Faiyum was without a place that it could call its own. There was never a property for schools or residences. The Girls School has been housed in dark, narrow and most undesirable rooms connected with our little Egyptian Church building, classes often meeting in the Church itself. It only rains occasionally in the Faiyum, but when it does the school must be dismissed for fear of the Church roof falling in and injuring or killing the pupils. Really it is only the spirit of the Master who was born in a stable that would be willing to conduct a school in such a place.

We missionaries do not mind living in rented houses provided there is some approximation towards making the place sanitary . But the trouble is we must pay such a high price for cleanliness and near comfort. It takes a bit of cleaning and fixing up to put a rented house in livable shape in the Faiyum. Then after spending the limit of expense on a rented house, trying to safeguard against disease and making the place suitable for a center of Christian activity as well as a home, the unscrupulous landlord comes along and either wants the house for himself or demands exorbitant rentage. Then changing location in a city is poor Mission policy. It gives the Oriental the impression that there is nothing permanent about our work; we are here today and some place else tomorrow.

After our appropriation was granted by both Boards for land and buildings we spent months studying possible building sites from every point of view. We wanted the very best location at a sum within our estimate. The Faiyum is much longer than it is wide. To locate at either end would be too far from the center of things. To locate on the south side of any city in Egypt is unwise because the prevailing winds are from the north. We wanted good, fertile, well drained land on the north side of the city as near the center as possible. And that is exactly what the mission possesses today.



1. Rev. and Mrs. Galloway and their children who live in the New World Movemet Mission residence in the Faiyum.
2. Foreign Board residence, Faiyum.
3. Girl's school and Community Center in process of construction. View looking west from Foreign Board residence roof.
4. View to north of Mission Compound.

After trying for eight months, without success, to secure two acres of land from a wealthy Muslim who owns twenty acres north of the city, and after very definitely taking the matter to God in prayer, one afternoon we received a very definite impression as to the suitablity of the present location. In all our looking about, before, the value of this site had not occured to us. It was nearer the city in some respects than the location we had set our hearts upon but the part nearest the city was low land, near the railway and right in the centre of the section of about ten acres was a little mud brick "esba"—an acre or more of low huts where lived the poor farmers who worked the land. Beyond the "esba" was a pond of dirty water but just beyond the pond the land was as high as the piece just across the canal which we had tried to buy. Fortunately for us this section of land lying immediately north of the city, forty acres all told, belongs to a wealthy Syrian family living in Cairo. They were waiting for an opportunity to open it up for building lots because fifteen acres or more of it are within the city limits. Thus we secured the plot we wanted at less than half price.

Today the pond is filled, the "esba" entirely removed, and the eight acre plot between the mission compound and the city has been surveyed for streets and building sites . Five new houses are already in process of construction. The three acres of land for the mission com-

pound are in the center of what is already known as the New Faiyum.

For nearly a year we have been living in the new Foreign Board residence. It is so designed as to be cool in the hot weather and this past winter is the first we have spent in the Faiyum District without suffering dreadfully from the cold. There is room for a garden and fruit trees and flowers. When the very occasional rains come there is no fear of the roof acting like a sieve, as we experienced in our rented residence. We are like a "city set on a hill." Everyone, in this city of 44,000 has a splendid opportunity of knowing who we are and what we are here for and that we are here to stay. During the past year our contacts with all classes of people have daily increased.

On the two acres belonging to the Womens' Board a fine new, up-to-date building will soon be completed It has a large chapel, school rooms for more than two hundred day pupils, living quarters for teachers and a place to accommodate a few girls coming in from the district. There is also a residence, or flat for our young lady missionaries and a separate flat for the staff of Bible women. It will be the only Girls' School in the Faiyum that has sufficient land for a good play ground. To the north, from where come our most acceptable breezes, is a beautiful view; the winding canal, the fragrant fields and the everlasting green of thousands of date palms. Our Egyptian friends tell us that it is the best location in the city.

We are thankful and rejoice that the New World Movement has made such a place possible. But far be it from us to pride ourselves on our splendid location or boast of our beautiful buildings. We are here to help build and rejoice in a structure that is imperishable, the Church of the living God with Christ the chief corner stone.

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### BENHA

**By Miss Sara Adair.**

WILL you glance with me at what is considered by many to be the most beautifully situated missionary manse in Egypt. It is a roomy two story house protected by large guard-like trees and beside it is a small garden which has the wealth of beautiful roses through most of the year. Just a few feet from the red brick wall runs the Nile dike with its row of thickly leaved shade trees. No more gorgeous yet peaceful view can be imagined than the western sun reflecting its rays on the glassy surface of the Nile only a few feet away. YOUR money and YOUR prayers have built this restful haven for the district missionaries and they thank God for you and your prayers and your generous gifts.

But can they enjoy even this restful home as they think of the needs of the district which is their bit to cultivate before the Lord comes? There are 934,000 people to be taught. True there are six village schools with pupils from thirty six different villages where work is being done for the boys. Their hearts sink as they think of the 400,000 women and little girls and their infinitesimal amount of work being done for them. Yes, we do have the school for girls in Benha. Let us see how many it can accommodate. Of the 6000 girls of school age in Benha, most of them Muslim, only 125 can possible enter its doors. The building was large enough some years ago. Now the rooms number less than the classes and it is impossible to assemble all the children for our monthly missionary meetings and weekly prayer meetings held during school time. The

office must do class room service which is most embarrassing when patrons come out of office hours as they mostly do. The Superintendent finds Eastern courtesy almost impossible. The past winter, teachers and girls suffered terribly from severe cold as the building has no damp proof layer and our proximity to the river causes the dampness to creep up in all the outside walls to several feet above the level of the desks. The building is getting old and each year about $200 are spent for repairs. Above this building are living six consecrated Egyptian girls, teachers in the school who pray every night at family prayers for the salvation of every girl in the school and who plead most earnestly for the new building where more girls can come and better work be done.

Then there came to the hearts of the missionaries the story of little Nageeya and they thanked for answered prayers in regard to her. Nageeya was born in a Muslim home where love never entered, and where superstition, ignorance and cruelty reigned. The mother was in time divorced and God sent to Nageeya a ray of light in a Coptic step-mother, who brought the child to our school. A more unpromising child could scarcely be imagined, eyes sullen and crafty, and mouth protruding and drawn down in a stubborn sort of way. For two years that child was a constant source of worry to superintendent, teachers and girls. She struck the other girls, bit them, carried toads into school in her handkerchief, and the common refrain of the teachers was "That child Nageeya! What shall I do with her"? They prayed with her and for her always with the hope that some day she would be won. Only a few months ago when the school missionary was to be alone after Sabbath School, she brought Nageeya upstairs with her and spent the morning together. The little sullen face was washed, the neck was scrubbed, and then the brown arms (beaten by the father till they were black and blue) were spunged off. After drying one of those little arms the missionary had a sudden impulse to kiss it, and then continued drying the other. Did the missionary imagine it, or did that face change and a phantom of a smile of surprise pass over it quickly? Had Nageeya ever had a kiss before? After we talked we had prayer together and I shall never forget the petitions of that child as she asked God to make her a different girl, to make her heart pure, her life sweet and her face beautiful. How I longed to pick up the child and carry her away from the cruel knocks with which her cup is so full every day. All the teachers and girls bear witness to the fact that Nageeya is a different girl.

The thoughts of the missionaries next turned to the work of evangelists and Bible women. Five evangelists are located in five different centers and can by means of their bicycles reach many center as superintended by the district missionaries. And again what of the special work for the women? Only three Biblewomen in all Benha district and those able to reach not more than a few hundred each year as their work is done largely in the homes and they have a regular number of houses to be visited once a week. Our only harem worker in all the district is Mrs. Walker with her household cares and a school of her own attended by ten year old Bobby who is doing fifth grade work. She has done nobly and deserves great credit. But how she does long for that harem worker included in the five year program, that work may be opened in other centers and

those 400,000 women and girls hear the message before it is too late.

Only last week Mrs. Walker and one of the Bible women went across the river to a little village about ten minutes distant. In one of these houses were some women who had heard them fourteen months before and strange to say some of them remembered the stories. One small blind girl Faika followed them from house to house and was able in the last house to tell the five stories she had heard for the first time that day. Scarcely was one story finished till she would say "Tell us another."

Another difficulty arises-Where shall we house the Bible women? We are in the east where when a girl is in our employ, she is entrusted to us. The ideal way is to have them very near where we can have constant fellowship with them and where difficulties can be prayed away before they go too far. At present a house has been rented several blocks away and we are trusting that they will be kept in safety there till relief comes in the new building.

Does all this sound rather discouraging? These are the shadows but our eyes turn now to the light already coming over the horizon. The New World Movement is meeting all our needs and we praise Him Who prompts every good gift.

A splendid plot of land has been purchased and very soon we hope that work will be begun on the new community house. The plans are not definite as yet but our desire is that in this house there will be the Girls' school, several community rooms, housing for lady missionaries including missionary nurse, Girls' School Supintendent, and the harem worker we need so badly, and housing for teachers and Bible women.

The prayers of New World Movement intercessors are being answered. Our God does hear and answer prayer.

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### CLOUDS AND SUNSHINE

**By Mary L. Thompson, Pressly, Memorial Institute**

FORTY years ago the Pressly Memorial Institute moved into a new home thot to be sufficiently commodious for many years to come. Twenty years later the Lord had so blessed the work that the building was not adequate. A committee was appointed then to try secure land and funds for a new building. But the Lord did not see fit to give the answer to the prayers and labours of those workers until the New World Movement came along and a new building and land became a part of its program. But the period of waiting is not yet over. The land and the foundations are the visible sign that we have the promise of the Church to furnish the buildings. We have faith in the Church that it will pay its pledges. But we must be patient a bit longer. And it is sometimes hard to be patient when one is ambitious for the development of the work along lines required by the trend of modern education.

Let me take you on an imaginary tour of inspection thru the school. A few of the concrete details will serve to show you why we are so longing to have our new buildings completed, and why things sometimes look dark.

Modern education requires that girls be given practical training to fit them for home life. Cooking and sewing are an important part of the education of the girl of to-day. The Pressly Memorial

Institute does not dare to be behind others in this type of training. Here we are at the Cooking class. No, the room is not much of a Domestic Science laboratory. It is only the end of a hallway, partitioned off. Duplex apartments in America have no advantage over the Pressly Memorial Institute. Every room has a variety of uses. The Domestic Science laboratory is no exception. It is a repository for the freshly ironed clothes of the American staff. Ironing days and cooking days have to be arranged so as not to coincide. The class of four with the teacher have to take care in moving lest they tramp on each others' toes, literally. The girls learn to cook, but at the expense of a lot of nervous energy on the part of the teacher in trying to manage.

Come along to a dictation lesson now. No, the girls are not trying to imitate flies climbing up the wall. They are just hunting a firm place upon which to rest their copy-books while they write. There are thirty-five in the class. The room is a dining room, and its two long tables do not furnish sufficient space for all the class. There are a couple of girls squatting on the floor, using a vacant bench as a desk. Four or five have to make their laps do for a table. those three on the other side of the room prefer the wall, pressing their copy-books against the wall with one hand while they write with the other. Is it any wonder the writing is a bit shaky and uneven?

The air is close and stuffy in the next room. The windows are all open, but the room is small and the class large, and it is hard to prevent the air from becoming stuffy. One of our older girls upon entering such a room one day remarked, "What is the use of our studying physiology, when the lessons we learn are not put into practice?"

Here is the teachers' dining room. Yes, there are a good many flies hovering round in spite of the fact that the room is screened. It has to be used as a class room during the day and the flies can not be kept from slipping in as the classes pass in and out. We just have to keep the food covered and try to avoid as much as possible the contamination which even the smallest schoolchild knows that flies carry. It is hard to eat and brush flies and be patient.

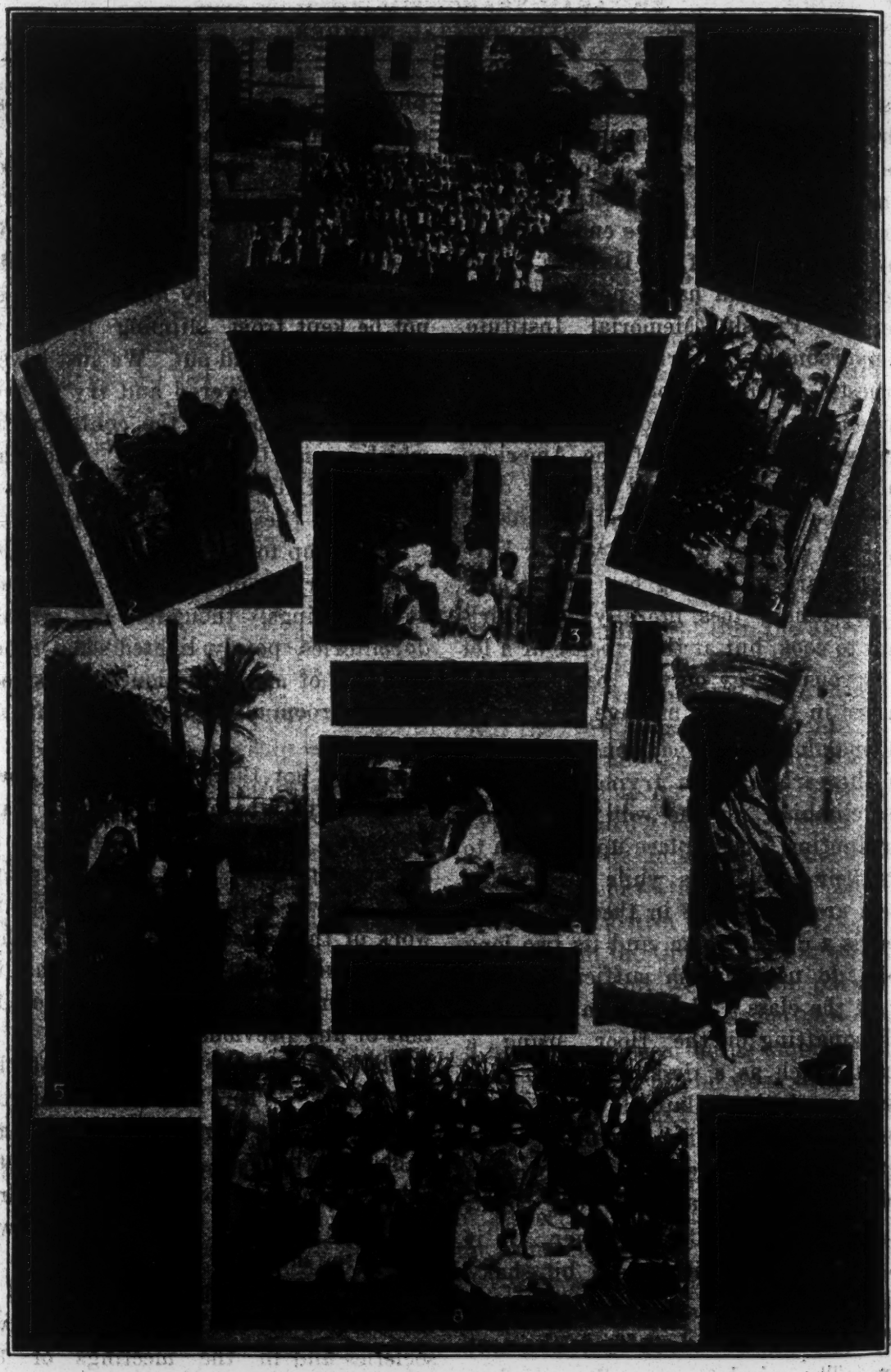
If we stop to ponder over the difficulties of carrying on the work without our new buildings, thoughts of crowded dormitories, poorly lighted class rooms, and lack of any provision for sick-room or spare-room all come trooping into our minds.

But do not think that we are downcast and that the picture is all dark. There is a brighter side. Things are being accomplished. The Egyptian people have shown their appreciation of the work of the school by sending their daughters to us in such numbers that the enrollment the past year has exceeded that of any previous one.

The spiritual life of the school has been good. The Volunteer Band is larger this year than it has been. In the Sabbath afternoon meetings conducted by its members there are two hundred and more listeners. Many of these who attend the meetings are Moslems.

The girls also show a keen interest in the work of the two Christian Endeavor societies and in the meetings of the King's Daughters Circle.

A prayer meeting is conducted every evening after supper by the boarders. It has developed as a result of a desire among the girls themselves for a deeper spiritual life, and has been a source of



1. The entire group of Pressly Memorial Institute pupils and teachers. Taken in 1923.
2. A group of village children. Prospective pupils.
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rich blessing. As a part of the fruit of the religious life of the school twenty-three girls have united with the Church during the year.

The dark side of the work is lightened by the hope of a better place in which to work in the future. The Church will pay its pledges, and may it be able to do so soon.

### COMPOSITION

**Tafeeda Abd El-Malik**

**My School Life in the Pressly Memorial Institute**

April 22, 1924

When I compare my idea of school in childhood with my present idea I find that there is a great difference between the two, and as my heart breaks at the thought of soon leaving the school I come to think of the time when I thought of it as a prison.

I began my education in the "Coptic School for Girls", and then my parents planned to send me to the Pressly Memorial Institute. To say the truth, I was not much pleased with that plan at first because I thought that I was not going to be happy there, and that I was going to stay as a stranger all the time, but though I had all that in mind I had to obey and go.

Not a month passed before I changed my mind and felt as though I had been in this school all my life. I knew the teachers, and became acquainted with the rules of the school, and was kindly treated by all the girls.

After being examined I stayed in the fifth year "Special Department", and by that time the school gave permission to the high classes to each to go after school once a month with a teacher to a garden or to visit a place of interest. The class that behaved badly during the month, or had unsatisfactory reports was not permitted to go. Fortunately my class did not miss a month for we all were very particular about our marks. I will never forget the splendid times I spent with my teacher and my class mates on the mountain, in the park, and in the different places to which we went.

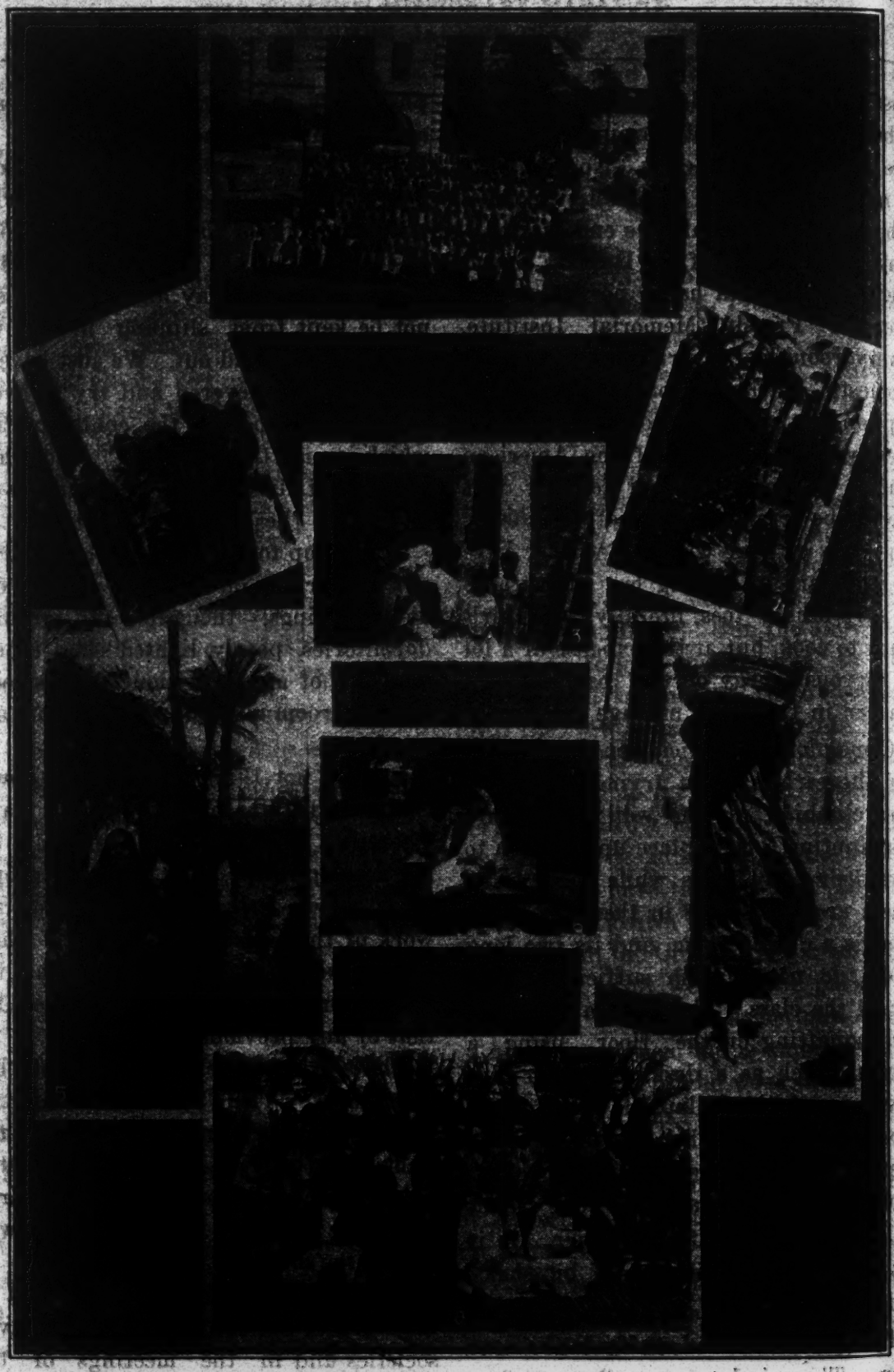
I am now a Senior and am getting ready for the final examination.

We study three languages in the Pressly Memorial Institute, English, Arabic, and French, but our final examinations are in the first two only. I have for my subjects now, English Literature, English Grammar with all its branches, Science, Bible, Nursing, and Normal Training, and for my Arabic subjects, the Grammar with its branches, and the General History.

In Literature we are to be examined in five books—"Tales from Shakesphere"—by Lamb, "Rip Van Winkle" by Washington Irving; "Sohrab and Rustum" by Mathew Arnold; "The King of the Golden River" by John Ruskin; "Evangeline" by H. W. Longfellow.

When we were in the seventh year we had cooking, but now we have nursing instead. We go to the hospital every Tuesday morning to hear a nurse lecture to us. After taking notes on the lecture we write it outside as a composition and hand it to her to be corrected. Beside the lectures the nurse sometimes uses the time in actually teaching us bandaging, bathing the children, and many other useful things.

I feel that I came to understand and to like teaching from the Normal Training lesson. Our teacher gives us many lectures outside of the text-book, and goes with us to visit other classes, so that we may observe different methods of teaching. Whenever I have the op-



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portunity of teaching a class I feel myself supplied with many good methods to practice.

We have a period for drawing and painting every Wednesday morning before chapel, and another for singing and physical exercise every morning. The older girls play basket ball twice a week.

the bell rings in the morning till the end of the sewing period in the afternoon. It is due to this rule that the girls of the Pressly Memorial Institute know how to talk English much better than the girls of some other schools.

If there is one thing that distinguishes the Pressly Memorial Institute from

PRESSLY MEMORIAL INSTITUTE ASSIUT, EGYPT

Showing the foundation now ready for the completion of the much needed enlarged Institute Dependant upon funds promised in the New World Movement Survey.

The Seniors are given the opportunity of working fancy work all the year round for forty minutes a day, but the other classes make underclothing and dresses, and if there be time left they may do other needle work.

We have a school library supplied with many useful books for both old and young girls to read outside.

One of the rules of the school is to speak English at recesses from the time

some other schools it is her many useful committees.

The Christian Endeavor meeting is held every Wednesday afternoon and has for its leader a girl who prepares the subject and has some other girls to give thoughts and prayers. This meeting is divided into many committees. Two of which are the Evangelistic committee and the social committee.

The Evangelistic committee is divid-

ed into groups, and each group goes every Sabbath afternoon to teach in needy places. One group goes to the prison and the others go to the houses of the poor in Assiut.

The Social Committee invites the teachers and the girls from the fifth year and up to have a social meeting together in the school garden twice or thrice a year. This gives one of the best opportunities for teachers, and for both boarding and day girls to enjoy the company of each other.

Our superintendent met with my class and helped us in choosing the motto ,the class color and the ring.

We shall have our final examination at the beginning of May 1924, and our Commencement at the end of the same month.

As our Pressly Memorial Institute is not large enough for all the people who come to attend the entertainment, and as our new Pressly Memorial Institute is not built yet, we usually have our commencement with the Boys' College. There will be hundreds of people, and at the end of the program the Govenor of the province gives each girl her diploma.

Though I am very anxiously awaiting that time, still I feel very sad to leave my Pressly Memorial Institute which I dearly love. I pray to God that it may soon grow into a college so that its graduated girls may have the opportunity of coming and studying under its roof again, and so that it may bring more blessings to our dear land Egypt.

## THE HELIOPOLIS—NEW WORLD MOVEMENT BUILDINGS

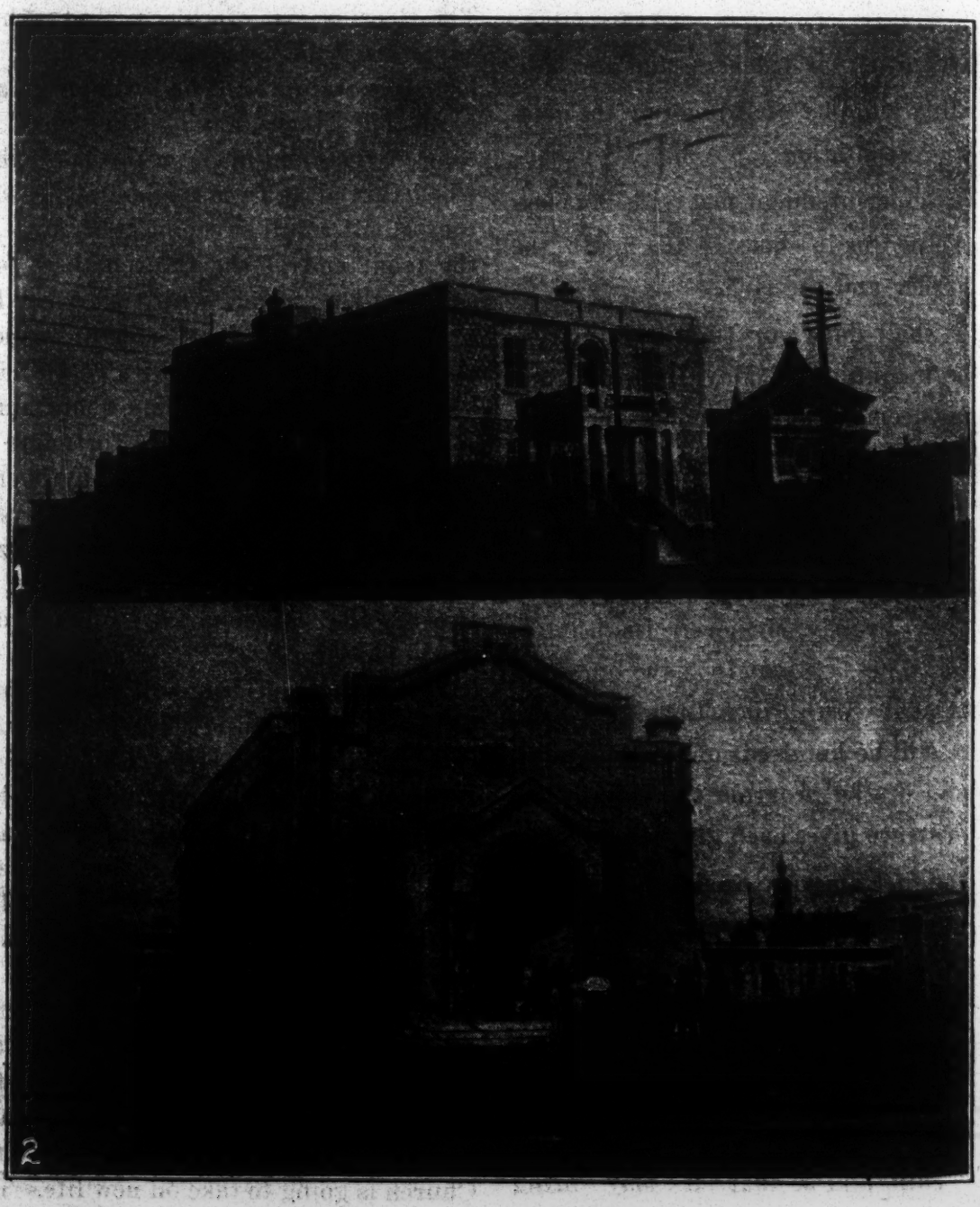
By Mrs. R. G. McGill

BY THE time this number of the Magazine reaches its readers the New World Movement buildings at Heliopolis will have been in use over a year. How thankful we all feel for such an asset to our work.

The Church though not very large, is a good substantial building of grey brick. The flooring is of black and white tiling, and the wood-work stained to look like walnut. The windows are plain, but very nice. They are of colored glass and open on pivots, so that when turned at right-angles to the wall they admit a full sweep of fresh air. At the front end of the Church there is a small gallery which, with two rooms beneath it is used for Sabbath School classes. If well filled with seats the building would accomodate about three hundred people. We were fortunate at the beginning of the war to buy over a hundred good opera chairs at a very reasonable price. These with three dozen ordinary chairs, purchased recently by two of the missionaries, supply our present need.

Our former meeting-hall has recently been converted into a very attractive shop and ice cream parlor. Comparatively speaking it was a very nice hall, but the bad acoustics, numerous flies, and the noise of passing street cars, made it an undesirable place for services. The location of the new Church is on a new and quiet street, and is nearer most of our members than the hall. Our attendance has increased perceptibly since the completion of the Church, especially the Syrian element. We are hoping and praying that the whole work of the Church is going to take on new life. The Missionary Society has elected new

officers, all of them Syrians or Egyptians excepting the treasurer, and we are expecting the women to show us what they can do independent of the constant leadership of the missionaries On Sabbath afternoons our Church building is used for an Armenian service. A Greek lay preacher, who is an employee of the American Bible Society, conducts a Sabbath School and preaching service for a body of Armenians, who have no Church home, most of them being poor refugees. This service has brought joy and hope to a number of lives that, through the cruelty of the Turks, had been robbed of everything (humanly speaking) worth living for. The attendance at these meetings is also increasing. We started with a little band of about




1. NEW WORLD MISSION RESIDENCE, HELIOPOLIS, EGYPT.
2. NEW WORLD MISSION CHURCH, HELIOPOLIS, EGYPT.

twenty and now we have from forty to sixty.

Our Egyptian pastor, Rev. Ishaq Ibrahim, has been in the work here for five years, having come from Kena, where he had been pastor for twenty years. He and his wife are both very capable, and have made many friends in the community. We rejoice with them that they are soon to have a home of their own here in Heliopolis. Here-to-fore, they have lived in another district of Cairo and it has been very inconvenient for them, going and coming on a street car that is not always to be depended upon. Rev Ishaq is one of the few Egyptian pastors who have financial resources of their own, and he has recently invested in a Ford which will greatly facilitate his work as a pastor.

REV. ISHAQ IBRAHIM
Pastor of Heliopolis Church

The new mission residence is another source of satisfaction and comfort. It is situated just back of the Church and faces on another street. The two flats are very roomy and comfortable and are occupied by Dr. and Mrs. Hart and son, and Dr. and Mrs. Kruidenier and son. They not only enjoy their homes themselves but make them centers of blessing to others. Much of the time they are sharing their comforts with transient missionaries, convalescents or native friends. We are thankful to have these two families of helpers in our midst, for they are exerting an influence for good in many ways throughout this whole Cairo community.

We all extend our heartfelt gratitude to our friends at home who have helped to provide this new building, and we ask your prayers that God may revive His people in this place and make them increasingly fruitful in His service.

There are several other points which might be mentioned in connection with their buildings. One is that a beginning

was made for the Heliopolis Church fund during the war when we realized $2000 profits from our Soldiers Tea Room.

MRS. ISHAQ IBRAHIM
The Pastor's Wife

Another is that the land for our Heliopolis buildings was given us by the Heliopolis Land and Building Company at a very low rate, (five cents per metre), and though some places may have needed their buildings before we did, yet a time limit was given us by the Company making it necessary for us to build when we did.

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## THE NEW WORLD MOVEMENT AND ASSIUT COLLEGE

**By Prof. E. P. Russell, Ph. D. President of Assiut College**

TO Assiut College the New World Movement has brought one new building, a splendid structure, of beautiful proportions, skillfully designed, and erected of enduring materials. Its first floor is the Dining Hall; on its second and third floors are students' dormitories, an infirmary, and rooms for teachers.

The Dining Hall is a necessity for which the College has been planing and waiting for fifteen years. Since 1909, meals for students have been prepared and served in a low-ceilinged basement. such a basement is never ideal as a location for a dining room, but in a country with a climate as warm as Egypt, a basement room becomes highly undesirable when a large number of students must assemble in it. The building now being completed, the gift of the New World Movement, affords a large, well-ventilated room where 400 students may sit down in comfort to a meal together. Conveniently adjacent to the dining hall is a large, well-appointed kitchen and its storerooms. There is also an office for the superintendent.

An idea of the importance and usefulness of this part of the new building is suggested by the fact that here meals will be served about 750 times in a school year to 250 or 300 students, thus amounting to 187,500 or 225,000 meals per annum. If they are well-cooked, and served in agreeable surroundings, they will do much to make students healthy and contented, and fit for work. Some readers of the Women's Magazine may, perhaps, from personal experience, realize how great an influence in a student's attitude towards his college is constituted by a good boarding department and how impossible it is to foster genuine loyality for a college where its students feel that they are not fairly treated at its table.

On the second and third stories are dormitory rooms for 84 students and for eight teachers. There is also an infirm-

ary, where students suffering from simple complaints may be given necessary treatment. A consultation room for the school physician is provided, and a ward of ten beds occupies a sunny corner of the second story.

long with college halls bearing such honorable names as Hogg, Alexander, Giffen, and Johnston—members of the American Mission—there is now this new building with the name of an Egyptian. May his tribe increase.

One of the street Sabbath Schools conducted by teachers and student volunteers from Asaiut College

As an auspicious opening of the new dining hall, the College is inviting its alumni to a banquet to be given at the close of the approaching commencement exercises. At that occasion the name chosen for the new building will be announced. "Khalil Hall", in honor of Khalil Eff. Ibrahim, who is the Headmaster of the Preparatory Department and whose long and valuable services to the College have won the hearts of thousands of students. He has labored for the school with unremitting devotion, loyality and self sacrifice; he has commanded the love and confidence of the American missionaries with whom he has always cooperated in a most praiseworthy spirit.

It may be taken as a happy omen of the new day on the mission field that a-

## A NEW WORLD MOVEMENT HOUSE TANTA HOSPITAL

By Mrs. W. T. Moore

"THERE is no place like home," John Howard Payne said, while he lived a life of wandering and reflected on the little cottage of his youth. We like him, were sort of naturalized to vagabondism, for we lived in three mat houses and three real houses the first two years after our return, and we certainly appreciate this home that the New World Movement provided. It is a big, airy flat of seven rooms, a hall, and two balconies, built on Dr. Grants flat. The clinic is in the basement and the hospital on the back of the same lot, so our living here allows the Doctor to be near his work, that means a great deal when the sun beats down in its tropical strength,

and the nearness is almost convenient for the numerous night calls.

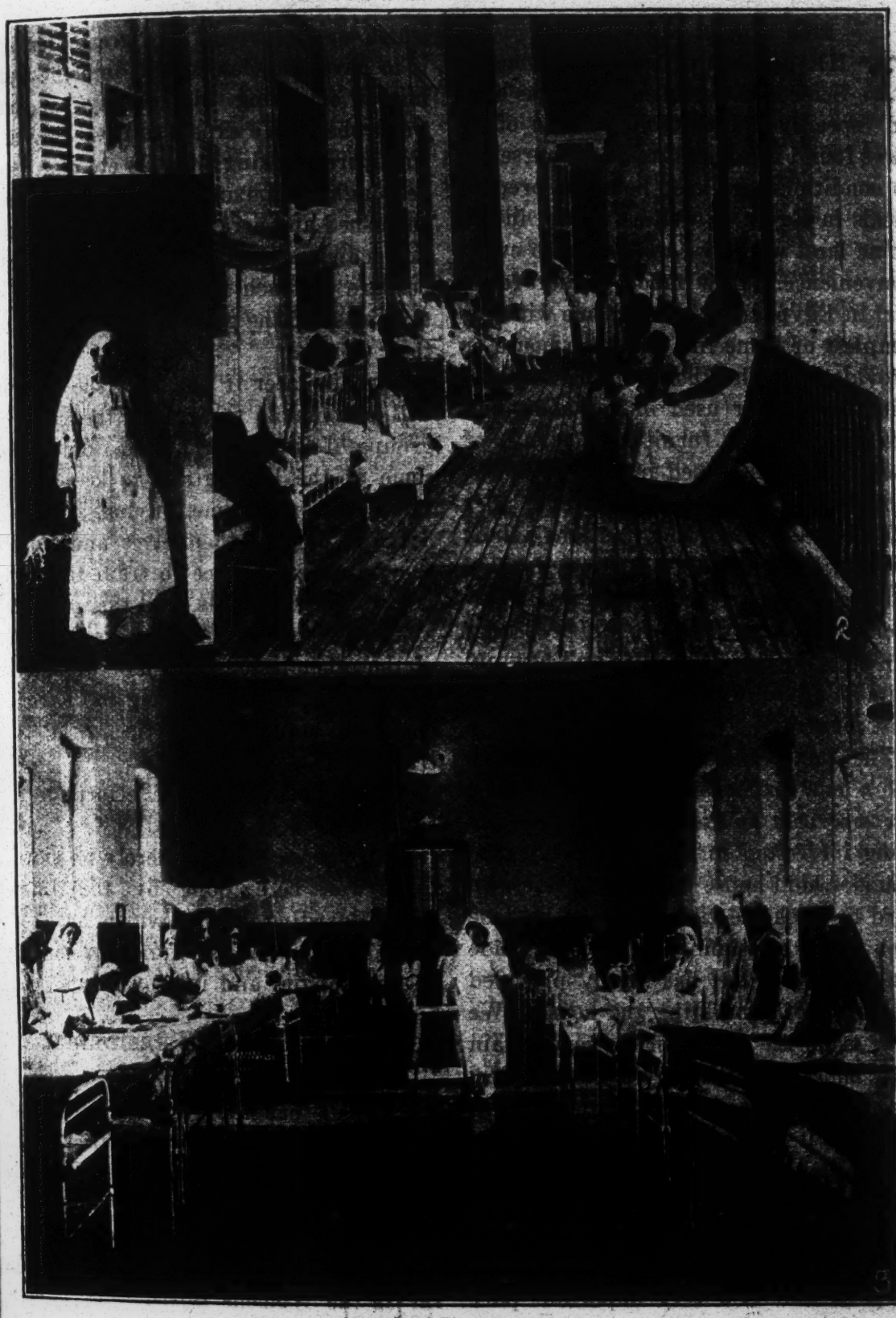
The clinic patients come from the street into waiting rooms where the evangelist makes the best of every opportunity with them. Great crowds collect Mondays and Thursdays and wait under the two trees till one o'clock when they are permitted to visit friends in the hospital. The evangelist comes and sits down among them and reads. Some ask questions, others argue, yesterday was a Moslem feast day so there were fewer than usual, but today the Doctor wrote fifteen into the hospital I saw one happy old man, who had recovered riding away on a donkey with neither a saddle or bridle, only a twine string around its neck.

One of the visitors stole a Bible but after two weeks returned it and confessed. He had been reading it—so then he bought one. Another, Armenian, read the Bible thru during his fourteen days as a patient. One Moslem said he had never heard of such wonderful teachings as that of Christ, and bought a Bible and keeps it in a prominent place. That means more than you can realize. Another Moslem objected to the reading at first, but the other ward members persuaded him to keep quiet whether he listened or not. Later he apologized and last Sabbath at the meeting in the ward he gathered all the men and confessed that he had wanted to get away as soon as his hand healed and kill the man who had bitten it, but now he forgave him. Once he and thirty others had stormed and robbed a small village. It is deserted to this day.

TANTA HOSPITAL

The X marks the place where they want the additional ward for men mentioned in Mrs. Moore's article. You need only to visit the hospital to realize how badly it is needed.

The work among the men has grown so that they need the second story. It is usually overflowing, now there are three beds in the center aisle and usually there are twice as many as the ward should hold and once they had seventeen on the east balcony. Won't you help make the second story possible?



**TANTA HOSPITAL**

1. A nurse in Tanta Hospital, Helima has an interesting history. She is an Abyssinian girl When a mere child she was rescued from slave traders and was educated in a girls school in Egypt and is now serving Christ her Master in Tanta Hospital.

2 and 3 Tanta Hospital.

### THE LUXOR MUD HOUSE

THE problem of teaching Domestic Science in our girls school has been an especilly difficult one. Some of us have found it difficult to adapt ourselves to conditions and keep house or prepare meals in Egypt as well as we did in the home land where we were used to every convenience. How much harder for a girl in Egypt to go to her home with the simplest of home life and keep house or provide food when her training has been with food never used in her home and the utensils and furniture (many of them American) used in our schools. How hard she has found it to adapt her knowledge to conditions as she finds them in her home.

Long have we sought receipes, text-books, anything to help us in preparing our girls for their after life and how unsuitable are all we have found for life in this country.

The Luxor School is about ready to try a new experiment along that line. An American Tourist visiting Luxor and being interested in the school suggested a model mud-house be built in our own yard to teach the girls what can be done even in one of them. She not only made the suggestion but has kindly provided the money for building the house. We have made the plans for a very plain little house such that any man of moderate circumstances could afford. We did not want it better than we hope for any of our girls when she leaves us. There will be a living room, a bed-room, an inner court, a store-room, and a small kitchen. Of course the roof will be provided as that is a very important part of an Egyptian home. (At least we want the place for the goat and the chickens whether we have them or not). One new addition we want to make which is never found in an Egyptian house but which we feel would be a great blessing is to have two closets built into the wall instead of using big clumsy wooden wardrobes. We expect to have only the furniture, cooking utensils etc that can be bought in Luxor itself and the house furnished and arranged by the Domestic Science classes. Then of course we will be sure to teach nothing in the classes that most of the girls cannot carry to their homes.

Perhaps later if not from the first it will be possible to arrange the girls in groups of six or eight (some older and some of the little girls) to keep house for a term at a time, buying, cleaning, cooking, etc for themselves and so get the actual experience to train them for later years. Our girls need this practical knowledge as much if not more than any of the other lessons and how we are rejoicing that Luxor is going to have a chance to actually give the girls this training too.

This is not a N. W. M. effort for the funds have been provided by a good friend, yet we offer it merely to show a bit of work being done by the Luxor Girls Boarding School which has been helped by N. W. M. funds in making needed repairs and improvements.

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### LUXOR LAND AND RESIDENCE

By Rev. J. A. Pollock.

WHAT has the New World Movement done for us here in Luxor? It would be easier to answer—What do you hope the New World Movement will do for Luxor? But let us confine ourselves simply to what has happened. As far as the Womens Board work is concerned, it has meant one thing, namely a New Water and Light system. That has been a great benefit to all of the missionaries in Luxor as well as to the Girls School for which it was primarily

installed. It has meant an unfailing water supply of good fresh water that does not have to be boiled before drinking. It has also meant the doing away with lamps and the endless work of keeping them in good condition. It means a good bit to have a steady light that will not blow out on a hot evening when the doors and windows must be open. There was an article describing the process of installing this new plant some time ago. At the present time we have had the use of the plant for over a year and would testify to its great usefulness and blessing.

Some one asks—What about the Foreign Board end of the work? We would report progress and that is about all we can say at present. For about two years there was talk and preliminary inquiry about land for the proposed Foreign Board Residence. During this past summer—1923 the land was secured, one half acre at a sum that would stagger folks in America but it was the best we could do in Egypt. That piece of ground is across the road from the present property of the Womens Board and is therefore well located on the popular road to Karnak Temple. In September 1923 a contract was made for stone for the proposed residence and by January 1st, 1924 the stone was on the ground ready for the builders. That is as far as we have been able to go. It is hoped that by September 1924 there will have accumulated enough of funds to permit the going ahead with the work. This building is one of the things that was held up by the cable of the Foreign Board last fall. We were disappointed, it is true, and almost discouraged, but as we attended the meeting of our Association in February and listened to the reports of what is taking place at Home and were assured that the Church would pay her pledges, we were cheered and heartened. We hope that the house may be built and that the present unsatisfactory arrangements which have been necessitated will be done away.

When the Foreign Board Residence is built it will mean that the present Mission Residence which belongs to the Womens Board will be available for and will very likely be taken over for the proposed Community House work planned for the New World Movement also. We can then be our own landlords and have no more trouble renting houses. Not only that, but with permanent quarters, the missionaries will be better able to carry on their work. It will mean added prestige to the work. The Egyptian people are not slow to size up an organization by the sort of a 'front' that they see and we want to let them see that our work is here for good and that we have come to help them and share with them in their life and work. They will then understand that we have our permanent 'headquarters' in this part of town and that will mean something too as new acquaintances are made. It is needless to say that the missionaries will benefit by having a comfortable home in which they may live. We are grateful for what has been done but will be truly able to say 'thank you' when the work is done and the house finished.

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## WHAT THE 407 HAS MEANT TO EGYPT

**By Anna Y. Thompson**

THOSE who live in Cairo have many advantages, as I can testify, for I, have lived in this Mission House since December 1876, when only a part of the building was finished. We get to see many tourists, but what means more to us, we see the different missionaries south of us and in the Sudan, as they go back and forth to their stations, and we

become acquainted with the new missionaries when they come to Egypt. For some years it has been the custom to have our new recruits spend a year, or generally two years in Cairo, in order to study Arabic under specially trained teachers, and they receive instruction in the customs and religions of the people of Egypt.

The Cairo Study Center was begun as a school in 1912, and we have had the privilege of being associated with all the missionaries who have come out under the "407" movement. I see in the list of these missionaries for Egypt the name of Mr. Adams, who had been in America for a time on account of health. He is noted for his knowledge of Arabic, his professorship in the Theological Seminary, and is a member of the committee for Arabic Examinations. He is also editor of our Church periodicals. Among the ladies we have the name of Mrs. Finney who came out with her husband in 1882. Now she is working zealously in the evangelistic work in Cairo, especially the Shoubra district Mrs. Coventry is also in Cairo, and in outside school work, and in evangelistic work in several districts, has won for herself a name for wonderful efficiency and for the amount she can do, beside looking after a household of young ladies, and attending committee meetings. Then we mention Miss Paden who still seems to belong to Cairo, known and loved by all, but she is now stationed at Zagazig in evangelistic work.

I always rejoice to see the children of missionaries return to the work, and (beside Miss Davida Finney), we have now two on the New World Movement, Miss McFarland and Miss Dora Giffen, who are now appointed to work in Cairo and the Fayoum. They have had other appointements. Mr. Gordon is the first grandson of the Mission, his mother having been born in Cairo, the daughter of one of the founders of this Mission, Dr. McCague.

Mr. Gordon is the son of Mrs. Albert Gordon—who has written so well for the Womens Missionary Magazine concerning Child Labor. Editor W. M. M.

One of the eleven ministers who have been sent out since 1917, Mr. Henry Rankin, beloved by all, after some months in Cairo, now lies in our cemetery awaiting the resurection of the just. Mr. McLaughlin's have been working their first term in Mansoura; Mr. Quay's have been stationed in Cairo, and recently he has been acting as secretary of our Foreign Board during the absence of Dr. Anderson. Mr. Lorimer's were stationed in Shebin el Kom; Mr. Scott's in Beni Suef; Mr. Pollock's in Luxor; Mr. McGeoch's in Zagazig; Mr. McConnell's are located in Benha. Those who are still in Cairo in the School of Oriental Studies are: Mr. Baird, Mr. Gordon and Mr. Grice's.

Then there are those who came for educational work, still studying Arabic; Mr. McFeeters with his family who are to go to Assiut College, where he spent three years as a short term worker. Mr. Duff and Mr. Nolin who have been appointed to take supervision of village schools. Mr. Petrie's have gone to their work in Assiut College; and Mr. Fee's after their service all over the field in taking pictures and gathering much information, have returned to America to make use of all this material for informing the friends at home, to interest our Church in completing the New World Movement.

There are also those who are engaged in Medical work, and are doing much for the health of the missionaries, [illegible]

First Row:—left to right—Miss Esther Moyer, *Miss Josephine White, Mrs. H. C. Campbell, **Mrs. T. J. Finney, Dr. Belle E. Merrill, *Dr. Wilhelmina Jongewaard, Miss Venna Patterson.

Middle Row:—left to right—Miss Evva Hartig, Miss Ruth Mary Williamson, Miss Elizabeth White, Miss Laura Reynolds, *Miss Hazel Bennett, Miss Margaret Work, *Miss Kate Hill, Miss Viola Bayne, **Miss Ida Leota Cabeen, **Miss Jannette McCrory.

Back Row:—left to right—Miss Elizabeth McKibben, Miss Ruth Isabel Ardrey, Miss Ray Huffman, Miss Madeline Wilson, Miss Alice Grimes, *Miss Josephine Martin, ***Miss Una Cole, Miss Mable H. Stewart.

* Returning to India after furlough ** Returning to Egypt after furlough *** Returning to Sudan after furlough

**FOREIGN BOARD MISSIONARIES**

Front Row 1. Rev. J. W. Caldwell 2. Rev. Raymond Edie 3. Dr. Hickman and daug hter 4. Mrs. Hickman 5. Dr. W. B. Anderson 6. Rev. Brainard Jamison and son 7. Mrs. Jamison and son 8. Mr. Whitfield and daughter Margaret 9. Mrs. Whitfield and Frederick 10. Mrs. J. Pollock and daughter 11. Mrs. Henderson.

Middle Row 1. Mrs. Joe Maxwell 2. Rev. Adair 3. Mrs. I. Atcheson 4. Rev. W. J. Skellie 5. Mrs. Skellie 6. Mrs. Earl Jamieson 7. Rev. Earl Jamieson

well as the Egyptian people. Dr. Moore and Dr. Hutchison in Tanta Hospital, and Dr. Whitcomb and Dr. Howard Buchanan in Assiut Hospital, with their families.

Then we must not forget the young ladies who have been sent out under the "407" movement. Miss Ralph has become Mrs. Reed; Miss Speer married Mr. McGeoch; Miss Hoyman has returned to America; Miss Gray after beginning work in Cairo, returned to America to be married and return to Egypt with the young minister she is to marry. Miss McCrory during her first term of work was located in Benha, and was succeeded in her work there by Miss Adair, who had been so valuable in Cairo. She is due to go on furlough this season, with Miss Bloomfield who was brought from Mansoura to work for one year in our Girls' College here. Miss Mary Thompson has done good work at Assiut at the Pressly Memorial Institute, where she was much needed owing to the enforced absence of Miss Ruth Work. Miss Sherriff is doing well in the Faggala school, succeeding Mrs. Coventry in the work there and in the district. Miss Sherriff was my room mate on our journey from America, and it is very appropriate that she should take over the work I superintended for so many years in the Faggala. Miss Mason has spent all her missionary life in the Central School, Alexandria. Miss White and Miss Lightowler are working in different schools and districts in Alexandria. Miss Wilson is in evangelistic work in Luxor. Miss Garrett has been in school work there. Miss Glass is in Assiut in the Pressly Memorial Institute, Miss Wright in the Fayoum, Miss Noordeweir in Beni Seuf, Miss Weed and Miss Dwight in Mausoura.

Those who go to their new appointments next autumn are Miss Jane Smith, Miss Dawson and Miss Patton.

Miss Jeanette McCrory has returned to her work, going to Egypt in August.

No doubt the Church at home will remember those who came out toward the end of 1923. Misses Meloy, Campbell, McClelland and Rose Smith, who are all busy studying Arabic here, and meanwhile making themselves useful.

You will notice what an important number of workers are included in this list, and how necessary it is that the money pledged for the support of these missionaries be fully paid in to the Boards, so that the work here may not be hindered. Their help and their prayers, with yours, are bringing forth fruit in Egypt.

Readers of the story of Egypt Missions and Missionaries are not getting all they should know of the work and workers as Miss Anna Y. Thompson modestly omits the pioneers of Egypt Missions. She herself is one of the best known missionaries. Her life in Egypt began in 1871 and no more remarkable work is recorded up to date than that of Anna Y. Thompson, and there are two others we must keep before our readers, Mrs. Henrietta Harvey who with her husband opened mission work in Egypt some 60 years ago. Also Mrs. Andrew Watson, mother of Dr. C. R. Watson now President of American University in Cairo. These all preceeded the "407" movement but for such as these there would not have been a mission in Egypt calling for advancement.

Editor W. M. M.

# FOREIGN CORRESPONDENCE.

## SUDAN

Mrs. D. S. Oyler, Editor.
American Mission, Doleib Hill, Malakal, Sudan.

### WOMEN LABORERS AT NASSER

By H. P. Gephardt.

About the first thing that the industrial Missionary hears after he wakes up in the morning is the braying of the merchants' donkeys across the way. The next thing is usually a dog fight. Then just as he is about to ring the work bell to arouse the one hundred and eighty or more men workers from their slumbers he hears a mysterious "kling klink, kling, klink" coming around from behind his house. No, it isn't sleigh bells. No, it isn't Santa Claus. It is the jingling of iron anklets as two Nuer girls come to work in the early morning.

They are Nygai and Nyguic, aged about eleven and fourteen, respectively. Their job is making fish nets, and their work seems to be so interesting to them that they start from their village a mile away, almost at dawn, to come to work. Their pay depends upon the amount of net made, so let us hope that at the end of the month when their pay is passed out that Nygai, (daughter of surprise) and Nyguic, (daughter of sight) will receive a substantial reward for their interest in their work. So in the house they come to get their nets, grinning and shivering,—grinning from the pure joy of living, and shivering because each has less than a square yard of cloth between herself and the February breezes, which are decidedly cool at 6 a. m.

Then presently will come Nykan, a large, plump girl of fifteen, whose only clothes are two or three strings of beads, and a piece of cloth about the size of a pocket handkerchief, tied around her head. Many Nuer girls, most of them in fact, wear nothing but beads until they become brides. Only those young girls who have been in contact with the merchants, as Nygai and Nyguic, wear a covering that really covers. Let us hope that Nykan is working to buy a cloth.

Then there is Nygak (daughter of scolding), who is a large girl comparatively well-supplied with clothes. She has a yard and a half of heavy muslin, which she wraps around herself in the form of a mantle. In contrast with this girl we see Nymun, (daughter of mud), a little stray girl of about ten, who has bandages on both legs, and comes to the clinic daily for treatment.

Ny-Yak, (daughter of the hyena, is an attractive girl of about fourteen or fifteen. She is of the type which goes in for thin blouses and fine clothes, in civilized countries. She is really good looking in spite of her disguise of a shaven head, and a coat of ashes which she habitually wears. She also wears three pairs of iron anklets, which are made of iron bars about half an inch in diameter. These click together musically as she walks. Her ears are pierced in six or eight places, all around the lobe. Just now she has only straws in these perforations, but some day when she gets rich she will fill them with pretty ear ornaments. Her upper lip is also pierced in the middle. and she wears in it a straw which sticks up past the end of her nose. When she is embarrassed and does not know what to do with her hands, she wiggles this straw with her fingers. But Ny-Yak's chief ornament is a bead belt, about six inches wide, and composed of seventy strings of small bluish white beads. According to Nuer ideas she is quite the most stylishly dressed of any of the girls. A white girl powders her face, but Ny-Yak powders herself from head to foot, and her powder consists of cow manure ashes, the handiest and cheapest powder to be had at Nasser.

The morning that Ny-Yak first came to work the industrial man glanced at her, and set her down as a rather nice-looking Nuer girl, dressed in a bead belt. That afternoon after work a girl presented herself at his window, and asked for the weekly grain that is given to all workers. "You want dura, (kaffir corn)? he asked in surprise. "Who are you?" "Why, I am Ny-Yak," she said.

"Don't you know me?" True enough, it was Ny-Yak, but what a change! She had gone to the river and washed off her powder—that is, she had taken a bath, and the transformation was wonderful. Her bead belt fairly shown against her clean, black skin.

Besides the girls there are two women, Nya-thook, (daughter of the wedding dance), and Nyan-niel, (daughter of the rains. Being grown women, and of course married, they have more clothes. Each has a scanty, triangular leather apron at the back and in front. These aprons are attached to a sort of belt at the waist. Besides the leather aprons each woman has a fairly large cloth draped about the body, and tied at the shoulder. Each also has several strings of beads.

Nyan-thook is a Christian. She is a small person, is the mother of two little boys, and she has a long and sad history. She goes to the clinic every day for the treatment of dreadful sores on her legs. Nyan-niel's history is probably long and sad also, but we do not know what it is because she has only been with us for a short time. She seems to be a wide-awake, capable sort of person. At present two of her brothers are working for us.

These girls and women make fish nets, for which there is a big demand in this place. Heretofore only Arab merchants knew how to make and use fish nets at Nasser. These men caught fish and sold them at a good price, as meat to hungary Nuers. The Sobat and adjoining rivers are full of fish, and it is the ambition of the industrial Missionary that Nuers learn to make and use these nets, and catch their fish by improved methods. Fish net making is proving to be a highly popular employment, and there are now fifty-nine boys, girls and women employed at this work. Unlike other kinds of shop work net-making takes very little equipment, and it is not expensive. It takes a ten-cent netting needle and two dollars worth of seine twine for each pupil. Also one must have an Arab teacher at fifteen dollars a month, to teach the people. No shop is needed at this time of the year because the "manual training department" works out in the orchard, under the shade of the trees. Some of the fruit seems to disappear, but how are we to help ourselves? Perhaps if the net makers acquire a taste for fruit they will want to plant some for themselves, and an agricultural department will be started. It is much easier to teach people something they want to know, than to try to teach them something for which they do not care.

The girls mentioned above seem extremely human and likeable, after one becomes acquainted with them, and becomes accustomed to their color and style of ornament. They squirm and giggle like girls the world over. Ny-gai likes to make faces at the white man, and Nya-mun likes to imitate the way he sings Nuer songs, which is probably quite amusing to a small girl looking for something at which to laugh. These girls all go to school an hour or two every day, in order to learn to read and write, but above all to learn about Jesus. The women workers do not go to school but receive a special Bible lesson every day from one of the lady Missionaries.

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## HERE AND THERE

**By Mrs. Lillie Mills, Sudan United Mission, Abri, Nuba Mt. Province.**

The province in which we are stationed differs considerably, in many features, from those which the traveller on the White Nile, south of Khartoum, is accustomed to see. Instead of flat grass plains are groups of mountain ranges, some of them rising to over 3,000 feet above sea-level. The people prefer to live amongst the mountains to grow their crops and raise their cattle, sheep and goats.

The first station to be opened by our mission was at Heiban in 1920. This station is practically the center of the province. The next station to be opened

was in May, 1923, at Abri, about forty miles north of Heiban. It is only within the last few years that some of these people have been administered by the government, and even yet, many of them have not learned to obey the laws of the country.

At Heiban, there was an expedition in 1919, but the people were quite peaceful and settled when we arrived a year later. The government and the mission station are built in the center of a large plain, surrounded by mountains. Within a radius of ten miles of the Post a number of dialects of the same language are spoken, but the people are able to understand each other. They are all pagan, and the only Moslem influence is that of the police and soldiers, and a few merchants who live there. The villages are very dirty and unsanitary, the dogs and pigs acting as scavangers.

The people are unclothed, and usually cover themselves with red ochre and oil, whilst their homes are absolutely without furniture or comforts of any kind. Some have expressed the opinion that the people are less intelligent in this district than in any of the other sections of this province, but in spite of that, we are able to say, by the grace of God, that there are great possibilities amongst them.

A school was started about two years ago, and there are now fifty boys boarding at the mission. They are responding very well to the discipline and the teaching given, and many of them are able to read the Gospel stories which have been written in their own tongue. Although there are no definite conversions, yet some of the boys are thinking seriously, and we trust that eventually many of them will become evangelists to their own people. In addition to this, the villages are visited, and the Gospel is preached, whilst a dispensary has been opened and many treatments are given daily. Ulcers are very numerous, and many other diseases are unfortunately only too common in this country.

To reach Abri we have to cross over the Heiban range through rough, stony country, and then across an uninhabited plain, intersected by water courses which are dry except in the rainy season. Eventually a range of mountains called the "Underna" is reached, and the Abri station is out in the plains a few miles to the northeast. We are in the center of a large district. To the north and west of us lie a number of single hills, rising from the plain, and also groups of rocks around which villages are built. The mountain range, which is very rugged, is thickly populated.

There are several difficulties connected with the establishment of a mission station at this place, which limit the selection of a site. The first is that of water, and the second is that of the tsetse fly. It is difficult to find a place with an abundant supply of water the year round, and of all the places inspected, this seemed the most suitable, although there is only enough water for our personal needs, but not enough for the garden in the dry season. Then it is definitely known that the tsetse of the species "Morsitans" exist in the range and in some of the outlying hills. This particular kind is fatal to cattle, but the Nuba animals have apparently gained immunity.

Several persons were recently brought to us suffering from a disease which resembles sleeping sickness, and these are at present under observation. Before coming to Abri, we were given to understand that tsetse flies were not in this vicinity, but as soon as we came to build we were told that they were here, and some were produced as evidence. The Mamur, (native official of the district thought that possibly it was a ruse to keep us away, and after prayerful consideration, we decided to build temporary huts. Our seven months' stay has proved the truth of the statement, as we have already lost two horses and three donkeys; but whether the fly was deliberately introduced, we do not know. In any case the people do not now wish us to leave them, and we are building more

permanent houses out on the plains about a mile away.

The Arabic influence appears to be greater here than at Heiban, though the people have not embraced Mohammedanism. The men are still unclothed, or wear small loin cloths, whilst the women, as at Heiban, wear varying styles of string aprons according to the customs of the villages; the married women wear a tail of strings, whilst men, women and children like to decorate themselves with pearl and brass buttons, and the inevitable beads.

The two lower front teeth are not extracted here as at Heiban, and the women do not pierce a hole in the lower lip, though piercing of nose and ears is common. The men are inveterate tobacco smokers and chewers, and the women chew the weed also. Possibly this is the cause of the bad state of their teeth. Large quantities of merissa, or native beer, are also consumed.

A curious mixture of Kordofan Arabic is spoken by some of the more "enlightened" natives, but it can not be easily understood by those who know the ordinary Arabic. It is through this medium that we are endeavoring to learn the language. We find that it apparently resembles the language spoken south of Heiban as far as its constructions are concerned, but there are many differences and we are studying it separately. We shall probably find the comparison very interesting later on. In this district there are also many dialects which, of course, increases our difficulties to some extent.

We can not as yet, for many reasons, give definite information about the customs of the people. We know that polygamy is practiced, and girls are married very young, the dowry consisting of goats, cows, pigs, or a rifle.

We believe that witch-craft, or "Eru," has a great influence amongst these people, and we are constantly being met with replies about certain matters to the effect that there is a "sibr," or "taboo," declared on them. It may be that many of these prohibitions have reasonable foundations in the absence of books, and the wisdom of the older people is thus carried down through the generations. For instance, some trees must not be cut in a certain month, which we find is its seeding time, whilst green grasses must not be cut out of the swamps—possibly to prevent too rapid evaporation of the water, etc. Some of the restrictions, of course, are not as harmless as these, but every one is particular about observing the "sibrs," which are very numerous.

One of the worst customs is that of blood feuds or vendetta revenge, which has been and still is the cause of many inter-tribal fights. These quarrels are much worse here because of the great number of rifles which are found in the hands of the natives. The rifles are mostly from the time of the Mahdi, and though of an old-fashioned type of Remington, are very effective at close range. Gunpowder is manufactured locally, and the people are very clever at repairing the stocks of the rifles so that they will be useable for years to come. They are greatly prized, and, if possible, each youth is given one on his attaining manhood. The rifles are worth about L. E. 4, or the equivalent of three cows.

There does not appear to be much sympathy shown with the old people when they are no longer able to work, but as long as they are active, they, as a rule, exert considerable authority. This, however, is not always the case, as was shown recently. Some of the people living in the mountain range have had a bad reputation for years on account of the murders committed by them, and they refused to give up the culprit or to pay the fine of rifles imposed, evidently upon the advice of the young men. An expedition of native soldiers under British officers was therefore sent out to punish them. They made a more determined resistance than was expected, and fired on the soldiers from the caves where they were hidden. Their villages were burned by the sol-

diers and many cattle were captured, and eventually a truce was declared, and the fine of rifles was paid.

Some of the older people have been able to tell us about the days of the Mahdi, and the lawless state of the country at the time. The Nubas were in constant fear of being captured as slaves by the Arabs, or of being attacked by enemy tribes. They dared not go out alone. This possibly explains their preference for the security of the mountains, which abound in caves and hiding places.

A dispensary has been established at Abri, and many treatments are given. There are a great number of lepers scattered amongst the different villages. No attempt at segregation is made, and they are a source of great danger to the community. We are anxious that something should be done for them.

This station is in a strategic position with regard to the Mohammedan menace. About fifty miles north of us are numbers of Nubas who have adopted the clothing and many of the customs of the Arabs. Some of them have given up keeping pigs. Though they as yet know very little of the Mohammedan religion, and can not read or write, yet a few decades may make a great difference.

We feel that God's people should seize every opportunity *now* to reach the still pagan Sudanese with the Gospel of our Lord and Saviour Jesus Christ.

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## ABYSSINIA

**Mrs. T. A. Lamble, Editor, Addis Ababa.**

### "SETTING UP HOUSE-KEEPING IN SAYO"

(Mrs. B. B.) Margrietha K. Buchanan

The almost impossible has been accomplished! We have had the privilege of changing a Sayo house into our home, although our Montgomery Ward order, together with the furniture, will not arrive till next July. But our Sayo friends have proved "friends indeed." For they have helped us a great deal, not only with pantry provisions, but with very nice furniture. The Greek stores are better than we anticipated. For example, they have supplied us with cheap blankets which we are using as rugs. Then, too, these shops have quite a stock of canned goods, enamelled ware, and some household utensils.

It has been a great deal of fun getting established. The boys have enjoyed it fully as much as we have. For they have had to do things, the demands of which, they did not quite understand. One day I asked Wadajo, the cook, to bring some carrots from the garden. I described them as being yellow and long. Evidently the length of the object impressed him, for when he came back he was carrying a bunch of spring onions. Another time I asked Galalcha, our house boy, to bring a can of syrup. This was in the "mana fonee," meaning meat house, but in fact a screened-in cupboard. I described it as being green on the outside, then showed him the size. What he brought was a cabbage!

This "mana fonee," or African "refrigerator," is quite a comfort. It is the only place which the ants have not managed to molest, for under each leg is a small tin can of water. It faces the west. So, to be protected from the hot sun, an awning of two-for-five cent—mats has been put up. This has been provided with an adjustable arrangement, which may be raised or lowered with the aid of a bamboo pole and a few strings.

We were glad to find a fair-sized brick oven in our back yard. So, rather than bake the bread in the oven of the kitchen "rangette," the outdoor oven is heated to a red-hot point by building a fire inside. When the required degree of heat is reached the coals are raked out. After this the loaves are slipped into the oven. The result is just as good, if not better, than that given by a kitchen oven.

As is well known, chickens are very plentiful. But, sad to say, they have been so accustomed to roosting in or about their masters' homes, that they tried the same thing here. So it was decided that they needed a house of their

own. A large meshed-wire enclosure would not do. The temptation of fresh meat would be too great for the hawks or for the bob-tailed leopard, which is said to be a visitor to the compound. Finally a four-foot enclosure was built with bamboo, where the chickens now reside quite peaceably.

The chickens are not the only "beasts" that like a home. For one day a cow walked leisurely in through the front door. Fortunately she did not make a very long call. Another time a donkey walked up the back steps into our living room. It was quite difficult to persuade the creature to leave, but finally it was ushered out by its owner. This donkey, Bula by name, happens to be the running part of our water system. He has to carry most of the water from a spring over half a mile away. No wonder that he wanted to come in and rest awhile before his next trip up hill!

Setting up houeskeeping in Sayo is far more of a pleasure than an ordeal. Seated before a cozy fire in the grate, one feels very much at home. The inconveniences are not hard to forget, especially when one realizes that another Christian home is being established in a needy land.

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**ADDIS ABABA, ABYSSINIA**

August 5, 1924.

Dear Home Friends:—

August and a fire feels so nice! How many of you slept under several woolen blankets the first week in August? Better come out to an ideal climate!

Its not to tell you of the joys of the life in Abyssinia—many tho they are that I am writing now, but to tell you of the opportunities for service that come so thick and fast that we scarcely have time to catch our breath sometimes.

This is the rainy season and sickness is much worse than at any other time of year. The hospital has progressed wonderfully fast considering the distances that some of the materials for finishing have come and we were so thankful that the roof and walls were all complete so that inside work could be carried on during the three months of severe rains. We had Sabbath service for the natives in the one inside room that had a floor in it a few weeks ago and that week during his calls Dr. Lambie found a whole family (European) sick with the typhus. The mother and a eight day old baby were taken to the home of a friend and after some hurried scrambling around the other five members were brought to the American Hospital. Miss Ewing got charcoal burners some dishes, beds, bedding and what not ready in half a day and those poor sick folks were bathed and comfortably fixed that very same day. A mother and little girl from another family were so very sick that the doctor felt they better be under constant supervision so Miss Ewing managed another two places in the ward. Dear black Maggie and her family were pressed into use to get meals and watch when Miss Ewing or the doctors could not be there. While two of these patients were hovering between life and death a big Abyssinian came who would have died if sent back to his own home without care so he too was admitted, then our cook, one of our Christian boys from Sayo, got the typhus and Miss Ewing cared for them all alike, black or white.

Just when the family of five were ready to leave and it seemed that the pressure of caring for so many without proper accomodations was to be lessened, some people brought in a poor woman in terrible condition. She was given every care but passed away a few days later and when her friends were sent for there was no one would claim the least connection with her. They didn't even want to bother to bury her and Mr. West had to spend the day getting her buried in the native churchyard. The empty beds filled at once and the looked for rest didn't come. Then the wife of the head wood working crew, a nice German family, was taken seriously ill and as it was feared an operation might be necessary at any time to save her life, Mrs Lambie got ready the only extra room in their house and she was brought

there, where she has been for nearly a month and is much better.

Sabbath afternoon a man was brought with his hand cut off all but a tiny place—a drunken sword fight. Cut it the rest of the way off you or any one seeing it would say but in Abyssinia men have their hands cut off for robbing offences not serious enough to warrant hanging, so no man would consent to have a hand off. "It was an accident in honorable fight" would not believed by anyone when he should be healed again. So the doctors and Miss Ewing and a few of the native helpers spent nearly three hours of the precious rest time of Sabbath sewing him up again, tho they felt it would never heal. In a few days it became very bad and his parents were sent for but they would not consent to having it removed and took him home.

The other evening an emergency case was operated on by the light of the combined Coleman lanterns of the missionaries. A rich Indian merchant had acute appendicitis, they operated that night and he is well on the way to recovery now. Another man just had to be operated on for a gun wound, and so it goes, there is no operating room at all yet no table, no sanitary arrangements, nothing that you would think necessary, but the Lord blesses the efforts to "do unto the least of these" and very bad cases recover and difficult operations are successful. How thankful the doctors and nurse will be when at least equipment arrives and the hospital is completed. Yet how thankful these are that they were willing to go ahead as best they might—how worth while to save those dozens of lives even without equipment. What it will mean to have a hospital ready to serve rich and poor, white and black, Christian, Pagan. Because He who gave his life for us loves these children in Abyssinia.

Sincerely

(Mrs. Fred L.) Daisy Chase Russell

## EGYPT

**Minnehaha Finney, Editor. Tanta, Egypt.**

### CHILD WELFARE IN EGYPT

Who can resist the appeal of the little child? In all Christian lands the child has come into his own. This is especially true in this century which has been called the *Century of The Child.*

But in a Moslem land how far away seems the time when childhood may have even a faint semblance of recognition.

For many years the burden of the little children of Egypt has been weighing heavily upon the hearts of the Missionaries. Many of these little ones have been cared for in our orphanages, in our hospitals, and in our boarding schools. This year, however, we thought we would open a *Child Welfare Center* in a difficult Moslem district where instruction could be given to mothers on the care of their children, and the babies be given medical attention, especially with an effort to save their eves. This district which we have entered is counted by the Moslems especially holy and sacred, and hence is especially dirty and neglected. The only house in the quarter which contains running water and electric light was secured for us by the Evangelistic Committee.

It seemed in direct answer to prayer that a house was found which was suitable not only for the Child Welfare Center, but also for a small girls' school. On one side of the house is a holy Sheikh's tomb where offerings are left and where some poor, ignorant superstitious mothers have taken their sick children, leaving them on the floor of the filthy cold tomb for a night, in the hope that the poor wee babies might be cured in that holy place. One can imagine that not many could survive treatment of that kind. On the other side of our house is a Mosque, also a very holy place. From the minaret the call to prayer sounds right down into the schoolroom and the clinic. We always feel like answering that call to pray, not

to the "Moslem Allah and prophet Mohammed" but to the kind and gracious Saviour who said, "Suffer the little children to come unto Me."

At first the opposition to our work was great particularly from the town barber, who is always town surgeon as well. He, like the Pharisees in our Lord's time, covered up his desire to make money by greater religious zeal. But little by little, even the barber's opposition faded away so that we received a most hearty welcome when we returned to the work after our summer holidays. The name of this quarter of the city is Bab el Hussania, the word Bab meaning door or gate. One of the great iron gates of the city where Napoleon led in his army gives the name to the district.

In another Moslem quarter called Bab Es Shaaria we have just opened another Welfare Center and small school. It is in a quarter where no evangelistic agency has been at work, and hence is most needy, just swarming with children who might have "shining morning faces" if there was the proper application of soap and water. It is also filled with babies whose poor little eyes need the care of a trained nurse and a skillful physician.

And all, mothers and fathers, babies, little girls and boys need most than all else the healing touch of the Great Physician, who alone has power to heal "sin weary souls."

Won't you all pray especially for this new Center and little school that in this, most needy district, the light of the blessed Gospel may shine.

Sincerely yours,

CARRIE M. BUCHANAN.

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### BENI SUEF, EGYPT.

Dear Friends:—

Come and visit us in our little Egyptian flat for a little while. It is a rented building and although we long for the time when we will have a building of our own, we try to make the best of it. Miss Ferrier and I live in the middle flat, the school is in the lower flat and the teachers live in the rooms on the roof. The school is very crowded and how we long to have more room so that we will not need to refuse those whom we cannot now take in. At present we have about two hundred girls. There are also a few boys in the lower classes. When they are a little older they go to a boys' school. We hope to graduate six girls this year. They are such fine girls and we are so proud of them. At least two of them hope to go on and become teachers. We believe all of them are earnest Christian girls.

Mr. and Mrs. Scott live a few blocks from our home. Mrs. Thompson, Mrs. Scott's mother has been with them this year and it has been such a pleasure to have her here. And the children have enjoyed her so much. She is sailing for America in a few weeks. The Scotts' and our home are the only American homes in this district.

Come and stand at the window with me for a few minutes while I tell you just a bit of gossip about our neighbors. All houses in this section of the city are flats and as we live on a corner we have a good many neighbors. Let me begin with the family just across the street and opposite the school. They are Moslems, as are practically all our neighbors. The father is a tailor and has a flourishing business. His name is "Servant of the Rich One" (God). His wife, Mother of Hussein, is a very intelligent little woman, although she cannot read or write. She is very eager that her children shall have every opportunity to have an education. She works very hard and is usually very tired as there are seven children and three of them are mere babies. They occupy the first floor and the roof is the home of the chickens, a goat or two and some pigeons. The two boys of the family are called Hassan and Hussein, in memory of the grandsons of the prophet Mohammed. Two of the girls are pupils in our school. Whenever Miss Ferrier and I call there we are always warmly welcomed. The reason? When little Hassan was very ill with typhoid a few years ago Miss Ferrier called

there many times and brought comfort and help and cheer. More than once she prayed with the Moslem mother that her child might be spared. The Lord heard them and since that time they are Miss Ferrier's warm friends. Although the little girls could go to a Moslem school free of charge they come to our school and pay tuition. Some time ago, Hussein who is a student in the Government Secondary School, bought an Arabic Psalter as he heard us singing from it in our family prayers! Friends, pray earnestly that this whole family may come to pledge allegiance to Jesus Christ and forsake the religion of the false prophet.

In the big flat just opposite my room live several Mohammedan families. The street here is quite narrow and as most Egyptian women (and men too) do not trouble to cultivate soft and melodious voices, I can distinctly hear most of the conversation carried on across the street. The women of the family are never allowed to go out and even the balconies are closely latticed so that no man will ever see them. A few times when the men were out they opened the windows in the balcony and we talked to one another across the way. Another time when the men were evidently away for a day or two the women (aren't we the same the world around!) decided to have a little party. They had a real feast, sang songs, made as much noise as they liked, and beat a drum until I thought I could not endure any more of it. When the men returned all was quiet again. Women-like I was with them in spirit and was glad they had a good time for a little at least! But how they need to know HIM who alone can give them real freedom and can satisfy their hearts which long for joy and peace and love just as much as our do.

In the flat below (across the street also) a number of Sheikhs gather on Tuesday evenings and recite the Koran. The other evening they had opened the windows because of the heat and we could see them sitting on the floor rocking back and forth as in a monotone they chanted the Koran. When I hear them I always want to go to sleep—it is such a monotonous performance.

Next door at our right are also several Moslem families. One member of one of the families is a bachelor, quite an unusual thing for a Moslem. He is a lawyer. He has a private little balcony and he has his breakfast and tea out there right above the street. If either Miss Ferrier or I happen to appear on our balcony which is opposite to his he quickley goes inside as it is not polite of course for him to look at us.

During Ramadan we had many interesting experiences. All our neighbors fasted during the day and took their meals at night. The biggest meal is served about 2:30 A. M. We could hear them at that time calling the sleeping ones, cooking meals etc. The last night of Ramadan our friends across the street gave their house a thorough cleaning so that they would be ready to celebrate the first day of the feast which follows the the fast, in good form. I awoke at two o'clock during the night to find our friends across the way beating their rugs. One learns to sleep soundly in spite of these interuptions and one decides that it adds much to the spice of life. One night at about one o'clock there was a loud quarrel in the street just below my window about the price of milk. However peace was finally restored and we went to sleep once more.

Sometimes street boys throw mud at our wall and even into our entrance way. But we have tried to make friends with them and hope to have no further trouble with them. When they meet us on the street they salute us most cordially. Pray that we may be used to gather these boys into the fold and that they may learn to love Jesus the Friend and Saviour of sinners.

In a few weeks Miss Ferrier goes to America for a well earned furlough. We shall miss her greatly. She has many warm friends among the Egyptians too and it will be a great loss to them to see her go. However we shall expect her to return to us again and know you will

enjoy her stay in America in the meantime.

With cordial greetings,

Yours in His service

Helen J. Noordeweir

N B We hope to replace this rented building by a New World Movement Community House.

## INDIA

**Miss Jean Morrison, Abbottabad, India, Editor**

### PASRUR DISTRICT

Are you feeling ill? Is your baby weak and sick? Did you know that if you would wear a thin iron bracelet, or anklet, or ring, that strength would be restored? Iron is strong so why not? Did you know that a "tawit" would answer the same purpose? (A tawit is a little silver charm about a half inch by an inch. There is a little cavity within, which may contain a piece of paper or a piece of dirty knotted string. If it is paper, then that has been inserted by some "holy man" who has murmured some prayer to the gods while writing some strange hieroglyphics on the paper. If string then the knots have been tied while the prayers have been offered for the welfare of the person.) The wearing of the "tawit" brings good health; it keeps away evil spirits; and brings good luck to the wearer.

Did you know that a common name for a second wife here in India was "Mahlan," (gardener's wife) or "Gujri" (milkman's wife) or "Mahri"? (water carrier's wife?) In the wedding procession of a second wife a basket of vegetables or a jar of milk or water is carried. The wife's name corresponds to the object that has been carried—if vegetables, then she is "Mahlan."

Why any of these names? If the spirit of the first wife should return and should want to know who this woman is who has taken her place, then one could answer, "Oh, it is just the gardener's wife who has come to bring some vegetables, or the milkman's wife who has come with the milk. Sometimes she wears a small flat oblong piece of metal on which is a figure which looks a great deal like one of the little Jetts in the Bible Picture Stories for Children. This is also to scare away the spirit of the first wife.

Superstition? Yes, all of it, of course. But there is just as much sense in pinning one's faith to that as in expecting one of the idols of stone to help. Faith in material things will not pass away until they learn what it means to have faith in the Living God. How we rejoice that many are coming to know Him and are really putting their faith in Him. May the next few years see many more coming to Christ.

"Chalo, Chaliye!" (Let's go.) was the call from Sahib as he came out of his tent one morning about eight o'clock. "All right, we're coming," from the Miss Sahiba's tent. The Mem Sahiba and the children were going along that morning so the car was full and we were soon off. About eight miles to go and the road was rough. We came to a stretch that resembled closely a series of ploughed furrows. A bone-shaker? Yes. We were reminded of "Precept upon precept; line upon line; here a little and there a little;"—so we named the place "Precepts."

What a happy time we had with the Christian women there in that first village. They seemed so glad to see us and so eager to tell some of the Bible stories they had learned. We sang and then had prayer but before we had time to raise our heads, one of the women began, then another and another until seven or eight had led in prayer. Then we began to hear stories—one at one end of the charpai, one at the other, and one in the middle. We were kept busy for quite a while, some reciting as many as four or five stories. There are two elders in this village and both seem to have a good deal of zeal for teaching the Bible Stories. We were so glad that the women knew so many and that they were learning to pray.

Not far from this village is another. Our visit there presented a great con-

trast. Not only were the children noisy but the women didn't seem to be able to keep quiet either. Only two or three knew any of the stories of the course, and the others didn't listen very well when we tried to teach them. However, He has promised, "My Word shall not return unto me void, but it shall accomplish that which I please—"So we could only trust that the message would yet do good and that the few who did listen would be helped in a special way.

Finally we had to start for home for it was moving day and the pastor and two of the elders had been invited for breakfast. Even then it was one o'clock when we reached camp and found a somewhat dismantled place. The servants had the most of the packing and loading done. Our food box and lunch basket (in which we pack our dishes) go in racks under the bed of the trailer so can go in at the last minute. We ate Indian fashion on the floor, and without implements except plates, so not much needed to be left out. We had rice and chicken curry, and all seemed to enjoy the meal. The truck and the trailer started off soon after breakfast and we followed in the Ford with the Campbell's bed-room trailer.

About three weeks ago a young Akali Sikh came in to Pasrur from that first village and said he wished to become a Christian. His relatives and the Sikhs of that place were bitterly opposed to his action of course, and had threatened to kill the young elder who was largely instrumental in bringing this young fellow to Christ. He had come with him into Pasrur and the Sikh wanted to go back with him to see if he could help quiet things down a little and then he was to come back in a few days to be baptized.

A few days later the elder appeared at our camp. He had walked to Pasrur about fifteen miles from his village, found we were gone, and walked on seven miles farther. It was dark when we got there but he said nothing of being tired. He came to bring the news that the young man had been locked up for four days without food.

Mr. Campbell started off the next morning from Gujranwala to see if he could get an order for his release from the Deputy Commissioner or the Chief of Police. Then he drove back to what would correspond to the County seat at home. There he found that the boy had gotten away and he and the elder had come there. Mr. Campbell took them in to Pasrur then, and the next day (after having his long hair and beard cut off), he was baptized in the presence of the session and some of the members of the congregation. They came out to camp and the boy has been with us since. The elder went back home but returned in a few days. After a little time they will no doubt quiet down but they are making it rather hot just now. It is something of a testing time for a new convert.

VIDA GRAHAM.

(Note—The long hair on head and beard is the distinguishing mark of a Sikh who never cuts his hair as part of his religion.—Editor.)

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## A FORWARD STEP IN FOREIGN MISSIONS IN THE INDIAN CHURCH

The Presbyterian General Assembly in India sounded a new note of advance in three definite directions at its meeting at Nagpur this year along the lines of Church Union, Evangelism and Foreign Missions. Our concern especially is with the third point as marking an important forward step in the Missionary enterprise of the Indian Church.

The Assembly at its meeting in Allahabad two years ago launched the cause of Foreign Missions in the Indian Church. Since then much deliberation has been given to the subject, and the Committee appointed at Allahabad reported definite progress at Nagpur. "Thibet has been in mind as a field. Malwa Presbytery has shown much interest in the project, has raised Rs. 400 as a fund, and has received offers from no less than five men to go as Missionaries.

Meanwhile the National Missionary Society has been planning to send two men as helpers with Sadhu Singh for Missionary work in Thibet, and would welcome co-operation. On the other hand a new field has come into view. Missionaries in Kenya have written asking for men from India to work among Indians of that country, and the National Missionary Council has already arranged for a preliminary investigation.

So there are two doors open to the Church. The Committee approved of entering both — Thibet, that forbidden land where those sent would carry their lives in their hands; and East Africa, where the message of the Gospel is needed to help to solve one of the most difficult of problems, economic, political, inter-racial. The committee report stirred the imagination. It was passed with enthusiasm."

We are indebted to the "Indian Standard" for the above report.—Editor.

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### ADVANCE IN ANOTHER DIRECTION

"Reports of 89 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore, Punjab, throughout India in the month of February, 1924."—The Civil and Military Gazette.

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### JOYS OF KASHMIR.

**By Mrs W H. Merriam**

The hot dry days of the Punjab summer have already turned the landscape a seer brown, and the eyes have begun to smart from the glare of the barren earth. It is at this time that the long flight from the heat and the distress of the plains begins, and relief is found in that most charming of all spots on earth,—the Vale of Kashmir, where the hills are covered with purple and white iris, and the fields are green with that peculiar new green of freshly planted rice, and the wheat is enlivened with the yellow of blooming mustard, and the plane tree has a new dress of delicate pale green, and the earth is spread with a carpet of rich green grass. This is the joy of Kashmir.

Most of the Missionaries live singly or in very small groups scattered over the Mission field for which we are responsible, and all winter lonely living has been their lot. Especially is this true of many of the married women and their children who have not the joy of mingling freely with the Indians. So when we gather in this lovely garden, under the cooling shade of great trees, we find our second joy—the companionship of friends, dear friends, near friends, old friends and new, and our starved hearts feast upon our own joy; which is as nothing when compared with that of the children who are nearly wild with joy of freedom and playmates.

No one in America, save a shut-in, can understand our next joy—our American Sabbath School and Church service. We have not heard a sermon in English for eight months and Sabbath School has been at mother's knee. But right away an organization takes place, classes are planned, and the enthusiam of mothers and children carry things off with a flourish. All possible offices are filled by children for it is their only chance for learning the art of office bearing and they show real talent. Just picture our lovely chapel,—God's Out of Doors, with shade above and grass beneath, the mirrored glass of the lake reflecting the hills beyond and the snows of Mahdeo making the pure white crown of it all. No wonder we sing and sing again, "I will lift up mine eyes unto the mountains: From whence shall my help come?" These years, like my ignorant superstitious Kashmiri brethren, I have worshiped the mountains. This year, I found there was semi colon in those lines and a question mark at the end, and an answer that lifted my eyes beyond the snow crowned peak into the realms above where I see a Face of Love looking down upon our service, and I know that in the years that are to come, away from Kashmir, I can find joy—because it is not in this mountain or that, that

true worship is found, but in spirit and truth.

Of course every parent on the Mission Field wants their children to be true men and women and how can that be without lessons in patriotism? The summer is a good season for being together, for we have two special days which we observe, each in its own way. Decoration Day is especially sacred to us, for we gather about the grave of our dear soldier friend, W. E. Nicoll, and with stories of brave Americans and of his brave life, we scatter flowers and plant our little flags, and pray for his dear ones, and all dear ones left to carry on alone.

The Fourth of July is a grand, big day. We nail out Old Glory to the breeze. We parade. We contest each other in sports. In the evening we feast upon all things American women can devise, fire works thrill the hearts of the children and a community sing finishes off the Glorious Fourth.

Then comes a day when some wee tot is scrubbed from head to foot, the nicest suit is dug out of the bottom of the trunk, mother washes her hair, the tent is turned out and tidied, and fresh fruits are gathered, vegetables "like home" are prepared, a chicken is fried, then a motor "honks",—somebody's Daddy has arrived! Three or four months ago he left us in our garden spot, going down to additional weeks of increasing heat and drowth, barrenness and loneliness, but now he has come, and all the children rush out to welcome him and he greets them all, for though he is only one father, it is the Season for Fathers to come and tomorrow will be some others' turn. There is joy in Kashmir now! Our dear garden is renamed "Paradise Regained".

All too soon after this is our Final Joy—the return home, to that house left motherless and childless so long, to the cleaning and refurbishing and establishing of our winter home, to the associates few or many as our lot may be, to the Indian friends left long months ago, to our work and yours, and we are glad all through.

BAISARRAN, PAHLGAM, KASHMIR

Dear Friends:—

A kind Providence made it possible for me to come to India to spend a part of my furlough with my sister, Mrs. Merriam, and her family. We are in this wonderfully beautiful land of Kashmir and are certainly enjoying ourselves.

I left Egypt June 10th and knew perfectly well that that was not the best time of the year to travel, but my furlough began then so there was nothing else to do but begin my journey in the heat. On the steamer I found eleven adult passengers and one little boy. Necessity was the cause of their traveling at that time and great was their surprise to know that I was traveling for pleasure. Being such a small party we became very friendly even though differing greatly in our individual lives and work; we spent our evenings singing "the old songs" or telling stories. It was almost unbearably hot through the Red Sea, if you tried to write letters the perspiration so drenched your paper that it made the ink run. Reading was possible sometimes but was almost too much of an effort. To exist became our sole ambition. In the Indian Ocean we had six days of the Monsoon wind but no rain; the air became cooler, and when we became used to the rolling and pitching we fared better, this habit was not attained without effort I can assure you. Landing in Bombay on Saturday I did not start on my journey to the Panjab until Monday; the rains had begun but very little fell the days I was there and the humidity was something awful, the heat was intense. Prickly heat started in with vigor, especially in my hair, indeed I feared that mildew might set in and then the result would surely be a "dapple gray" missionary, however no such calamity happened. Monday evening found me started on my forty-two hour trip to Gujranwala; it was hot and dusty and wearisome, when I looked from the car windows the desolation appalled me and I involuntarily exclaimed "poor India". Then I got so I did not want to look out

it seemed so depressing. I have learned since that when the rains begin the country takes on a very different appearance, so visitors seeing India after the rains would get a different impression.

I was alone on this long journey most of the way, had an Indian companion for a few hours who could not speak English, and an English girl for the second night, her presence was a welcome relief to the monotony. At Gujranwala I was met by Mr. Merriam, Miss Tomaseck and Mr. McArthur and the sight of them was most welcome, I felt so begrimed by my journey that I was almost ashamed to alight, but they didn't seem to mind my appearance. The Ford soon took us to the Mission compound, the missionaries made me most welcome and I enjoyed my brief stop, but there was still a motor journey of two days ahead of me before I would reach my sister and her children. By 4:30 the next morning my brother-in-law and I were on the road, we made a brief stop in Sialkot at the E. E. Campbell home for "little breakfast", picked up Dr. Jongewaard and were again on our way. We came over the Bunihall Pass which is a very wonderful way with the grandest of scenery. The highest point of this pass is 8989 feet where there is a tunnel. We had stopped at a bungalow for the night and were well on our way by ten the next morning when we met with an accident which delayed us for two hours; it is a one way pass, i. e., it is open for several hours to passengers going one way and then they must stop while it opens for those going in the opposite direction for the same number of hours. Our accident was caused by a big motor truck running out of time, it came upon us from around a curve jamming our right front wheel, but fortunately the men were able to fix it up sufficiently to carry us the rest of the way. That evening we reached Nasim Bagh in Kashmir where we found my sister and her two dear little children, needless to say we received a warm welcome and were delighted to have finally reached our destination. Though my sister and I have seen each other twice for fleeting visits, this is our first real visit for 15 years, we are certainly improving our opportunity. After a few weeks in Nasim Bagh we came up here to the higher hills where the sight of three glaciers keeps us delightfully cool all of the time. Oh, it is wonderful and so beautiful.

Sincerely yours,
Helen Jean Ferrier

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The following letter was written by a boy who wished to enter college. It may be interesting to our readers as showing the amount of English an ordinary High School boy has acquired. It also is interesting on account of its diction, and its ideas and arguments which are characteristically Oriental. It is transcribed exactly as it was sent in to the President's Office.

Note by Mrs. E. L Porter

To The Principal Gordon College
Rawalpindi
Sir

With due respect and humble submission I beg to approach you with the following few lines for your favourable consideration:—My father is suffering from the sting of poverty therefore he has to clear many weathers in earning his livlihood. His income which amounts to no more than 20 Rs a month, cannot cover or meet the expenses of my studies, because in these days of high living and dear market it is next to imposible to keep body and soul together with such a small income, what to say college expenses I am fired with a keen desire of embarking further upon the sea of learning, but the continuation of studies is beyond the line of possibility under these circumstances for me, therefore I look upon your kindness which will clear the path of education from obstacle. I wear a cheerful countanance with a rising or springing hope in my mind because my poor condition shall move or stire your noble nature and melt your heart into pity. I am convinced that you who are bent upon seeing every child present in the race of knowledge,

will spare no pains to take me under your kind shadow and care. I cannot begin my college life without your support and aid

I shall never ceaze to bless you with all my heart If you will excuse me from the payment of college fee and grant me a wazifa (Urdu for scholarship, Ed.) from the poor fund. As my qualities My shining qualities of head and heart were widely known amongst all men that had picked up acquaintance with me Although I have been in an impoverished state in my school life still I was not degraded in and humiliated their eyes My attractive and engaging manners had won the hearts and the golden opinion and honour of my class fellows

Instead showing lip's sypthy they had been helping me Ability and good manners can cammand respect. I was given always some help from the guru nanak fund at Kh. High School Sukho but I expect full support at the hands of my Christian brothers. If you admit me with the above mentioned consession, then it shall be a good bargain for you, because thus you shall in this way buy the kindness of God at the cheapest rate and mercy because you shall thus quentch my great thirst for study—a very noble act

Please take pity upon a homeless, penniless and a miserable creature and in retern obtain the everlasting happiness of heaven. "Generous and kind souls have haven in store or heaven as their dwelling in the next world.

May this fountain of learning where from many homeless and penniless creatures have quentched their thirst for study be progressing as long as stars are visible in heaven and as long as earth is not swept out of existance. May this garden of unique be ever sending sweet scent to the four corners of India and may it command the respect of the surrounding colleges.

In the end I prey for your long life and prosperity and also prey for the completion of the most noble mission of carrying the tarch of light of west into the dark dusky and dreary eastern world May your effort of making education cheap be crowned with success May God pour a shower of blessings upon you and your family

Hoping to receive a favourable reply at your hands, I beg to remain Sir your most obedient pupil

Sadar Din

village Bassali. P—Bassali Dist Rawalpindi

I have not been able to send for the prospectus because I have been attending upon my father, who had been laid with a sever attack of fever for a long time, therefore I had given up every hope of the proscution of my studies after passing matriculation examination of pujab university obtaining 462 mark standing second in my school There is appearing a ray of hope because now my father has come round. character certificate shall be sent If required afterward, when got from Head Master please reply at your earliest convenience.

EDITOR'S NOTE. "The guru nanak fund at Kh. High School Sukho" needs some explanation perhaps. The Khalsa High School is a school under management and for the benefit of the Sikh community There are many such. The one mentioned was at Sukho, a small town in the Punjab. Guru Nanak is the founder of the Sikh religion, and the fund under his name was for the bestowal of scholarships.

# EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

## "THY KINGDOM COME"

There are no other words more often repeated in supplication, by the Christian than this one petition from "The Lords Prayer", "Thy Kingdom Come". If that petition is to be answered, as Christ meant it, there must needs be the most universal revival in the Church of Jesus Christ ever experienced. There must not be merely a portion of the Church membership, here and there some man or woman full of zeal, and having the spirit of Christian Missions, but an entire membership ready for any service eager for opportunity. There must be on the lips of every one another petition. "Oh Lord give me understanding to help answer this petition", and then a willingness will most likely follow.

A century ago the Church prayed for open doors. Doors were opened. The prayers of the Church have been fully answered as regards to opportunities. The position seems reversed. In the mission field today there are not only openings but urgent calls. In every field in which the Church has been permitted to enter there are priceless opportunities for winning the world to Christ. On every hand the missionary associations are working to fill the vacant places. The Missionary branches of the Church are full of zeal, and hope, but their energies are being held and stunted because of limitations. "It is evident the center of gravity of the situation is no longer in the field of battle, but in the home base of supplies." Is the Church in earnest when it prays "Thy Kingdom Come"?

Given two things the Church might yet evangelize the world in our own generation. "Those two things are strategy upon the part of our leaders and devotion amongst the rank and file of the Church at home".

The missionary enterprise is the greatest work of the Church, and that upon which the whole future of Christianity depends. The great problems of the future of the whole Church of Jesus Christ on earth, can never be delegated to secretaries of Mission Boards alone. The cause not only demands the greatest leadership, the highest statesmanship of the Church but also of equally great importance is it that the whole of Christ's Church militant here on earth make Christian missions its supreme purpose and understanding for existence. "The Mission of the Church is Missions." "Thy Kingdom Come." The time is coming and more rapidly than most of us want to admit when the Church at home and the missionaries going to represent the Church must be equally zealous, equally consecrated to the purpose for which the Church exists. There must never be an apology existing in the Church at home for conduct that would never be allowed for the Church in the mission field. There must never be two standards for Christian living and practice.

Our supreme need is a right relationship to our discipleship. In all our missionary endeavor we are to make Christian Missions a personal responsibility. We can hardly understand how any one making claims to the rich heritage of eternal life can think of the unsaved world without a feeling of personal responsibility, even to corporate sacrifice. The Church of Jesus Christ in Korea was in straightened circumstances to provide a house of worship, " A Missionary in the country came across a godly old man tugging away at a plough, knowing him to be fairly comfortable, he said to him, "What does this mean?" Oh I am just ploughing up my field to get in the seed." "But where is your cow?" "Oh I sold her; you see we did not have enough money to finish our Church and it needed a roof, so I sold my cow, and some of the rest helped, and we got the Church finished."

If we could count on that kind of a spirit among the disciples, missions would not languish as they do for lack of men and money. It's a personal responsibility. No one can tell another what sacrifice to them should be, but with every one of us it must mean at least this: that the cause of Christ's Kingdom in the whole world shall come first and self nowhere.

The first disciples learnt sacrifice not by thinking about it, but by giving their whole attention to their Master; in the end they learnt not to think of themselves at all. In no other way shall we learn to be the disciples of Him who died for us, yes for the whole world, and who not only taught us to pray "Thy Kingdom Come", but who also summons us to "Go ye into all the world," and conquer the world for Him. God is sending the message of salvation through His son to the nations, and the Church of the future by God's grace will be a Church of deeper life and consecration if we who live now fail not in fidelity, patience and love.

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We wish to call the attention of the readers of the Womens Missionary Magazine to the studies for 1925. The program for the year will appear in the November issue. The program in form for use in societies will be ready November 15th.

In addition to our own articles we urge the valuable and up-to-date information obtained in the Missionary Review of the World. The October number of the Review is the most complete number on China. The help obtained by having The Missionary Review will make the study most interesting. We are not going to get very far in the mission study without some time and money expended. Th United Mission study course for 1925 is "Ming Kwong"—The City of Morning Light—Foreign, and "Adventures in brotherhood"—for Home Missions. Order text books early from the Women's Board, 904 Publication Bldg., 209 9th St. See the September number page 124 for full particulars and literature.

# THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary.
905 Taylor Avenue, Avalon, Pittsburgh, Pa.

### BRING AN OFFERING AND COME.

Bring an offering and come with rejoicing,
Come, wearing the Garment of Praise,
And bow at the feet of the Master,
A jubilant anthem to raise.
The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?
The crown of your womanhood wearing,
Come up to His courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?
Behold the sad sisterhood groping
In ignorance, darkness, and woe;
Were you with these souls to change places,
What would you that they should bestow?
Then remember the Rule that is Golden,
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

Julia H. Hohnston.

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### NEW JUNIOR EXERCISE.—PRAISE AND THANKSGIVING

The new exercise for use of the Juniors in their annual ingathering is just off the press. There have been many requests for such a program and we are very sure all leaders will be delighted with the service. It has been arranged by our new Junior Secretary Mrs. W .R. McMunn and so splendidly planned that all will want to use it. It is so arranged that you may choose from many recitations or exercises enough to make your program of any length. A complete order of exercises with Bible Songs, scripture reading as well as recitations and exercises will make the arrangements for Ingather day an easy task and a joyful service. This is a sixteen page booklet and is five cents a copy.

We trust all Junior leaders will avail themselves of this valuable help.

### NOTICE PRESBYTERIAL THANK-OFFERING SECRETARIES.

September fourth there was mailed to all secretaries report blanks sufficient to send one to each of your societies and some extras, also two yellow blanks for the Presbyterial report, One is to be filled and mailed to the General Secretary the other is filled and presented to your Presbyterial at the first meeting. You will find a postal card with the blanks. PLEASE FILL IT OUT AT ONCE AND MAIL. If you have not received the blanks for your Presbyterial write at once and others will be furnished you. Only two Presbyterials failed to report last year on time. May we rejoice together this year when every Presbyterial will report on time.

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### PRESBYTERIAL HONOR ROLL

Thirty-four Presbyterials are on the Honor Roll for having had a Thank-Offering and reporting same on time from all Auxiliary societies.

They are: Albany third year; Allegheny third year; Argyle fifth year; Arkansas Valley second year; Big Springs first year; Butler first year; Chicago second year; Cleveland seventh year; Colorado second year; Concordia third year; Delaware fifth year; Detroit first year; Frankfort first year; Garnett third year; Idaho first year; Illinois Southern first year; Indiana Northern first year; Keokuk first year; Kiskiminetas second year; Monongahela second year; Monmouth third year; Muskingum third year; New York first year; Oklahoma third year; Omaha fourth year; Oregon third year; Puget Sound third year; Sidney fourth year; Steubenville third year; Uncompahgre second year; Vermont third year; Wheeling first year; Wisconsin sixth year; Xenia second year.

### TRUTHS FOR INGATHERING DAY.

Thank-offering Day is a testing time for the giver.

The Master sits over against each individual treasury.

He searches the heart, to know the spirit of the giver.

He looks back of the gift and judges the giver according to the amount kept for self.

He knows the need of liberal gifts in His work both at home and across the seas.

He blesses us as we give. If we give, the promise is: Thy barns shall be filled plenty. Prov. 3:10. If we with hold: It tendeth to poverty. Prov. 11:24.

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again. Luke 6:38

May God help each one to endure the test and to test his promises to the full.

### GRATITUDE

G ladly Praising God.
R ecalling His Goodness.
A nswering His Calls.
T eaching His Gospel.
I nviting Others.
T hank-Offerings
U nreserved Dedication.
D oing Good To Others.
E nlisting Every Talent In His Service.

### TODAY.

Yesterday is past. With whatever it held of missed, it is gone. Today God requires our best—a best that, if given will mean ultimately a perfect wellness of mind and soul-rising by the ladder of our yesterdays into a wider, clearer path than we have dreamed of; a best that cannot be given, no matter how we agonize, and resolve until in honest faith and purpose, we raise steady eyes to the Commander and obey.

L. D. Stearns.

### THANK OFFERING SUPPLIES

The following supplies have been prepared for use of the societies. They are all helpful in interesting members in the work of the thank-offering. All secretaries should order early all leaflets, envelopes, boxes, pageants and services needed by the society.

**Leaflets**

The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter
Whose Is It, Mine or God's? Mrs. Morgan's Quarter, Kate Summer Gates
Suppose. A Talk with Myself. How to settle the Missionary Problem, Willis R. Hotchkiss
History of the Thank-Offering, Mrs. O. H. Milligan
Why I give a Daily Thank-Offering—A Bible Book Mark, Mrs. Mary Clokey Porter
A Daughter of Tyre, Mrs. Lydia I. Wellman
What has been accomplished by the Thank-Offering, Mrs. W. H. Vincent
Life Membership Fund, Mrs. J. B. Hill
Thank-Offering Questions for Monthly Program (10 in set), Mrs. Arthur R. Charles
Why three Hindu girls give Thank-Offerings, Miss Fannie C. Martin
The Evolution of the Jug Habit, Miss Jane Martin
Duties of a Thank-Offering Secretary, Mrs. O. H. Milligan
Lost Thank-Offering Boxes. At Life's Daily Crossings, Mrs. O. H. Milligan
Why Give a Thank-Offering. Mrs. S. E. DuBoise
Our Thank-Offering, Mrs. E. A. Campbell
Gratitude, Mrs. O. H. Milligan
The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter
Rashm's Missionary Hen (India), Mrs. Eunice Foster
Stories of Egypt's Thank-Offering, Mrs. Grace C. Finley
Prayer and our Preparation, Mrs. O. H. Milligan
The Story the Thank-Offering Blanks Tell, Mrs. O. H. Milligan.
Thank-Offering Message of 1924
Senior, Young Women's and Junior Thank-Offering Envelopes.
Boxes—Senior and Junior Thank-Offering Boxes
Thank-Offering Creed.
Thank-Offering Poster

**Junior Helps—Leaflets**

The Missionary Potato, What a Child's Penny Did in Saving Souls, Prayers in Verse, Little Joe's Thank-Offering, A Gift that Was Not a Gift, The Boys' Thank-Offering, "Self-denial Week", The Gift Without the Giver, Ella's Missionary Bank, Mollie's Mite Box, Why every Junior should give a Thank-Offering.

**Thank Offering Services**

New Service—THE BLESSED THANK-OFFERING, Mrs. O. H. Milligan 10c

MISS THANKLESS BECOMES MISS THANKFUL, Mrs. O. H. Milligan 10c

THE DOCTOR AND THE NURSE, Mrs. O. H. Milligan 10c

THE WORLD CALL, Mrs. O. H. Milligan 5c

OUT OF DARKNESS INTO LIGHT, Mrs. Mary Clokey Porter 5c

CHRIST FOR THE WORLD, Mrs. Mary Clokey Porter 3 cents

THE LIGHT OF THE WORLD, Mrs. Mary Clokey Porter 3 cents

NEW JUNIOR EXERCISE—PRAISE AND THANKSGIVING, Mrs. W. R. McMunn 5 cents

CHILDREN' WORSHIP, Mrs. W. R. McMunn 2 cents

MISSIONARY ROUND TABLE FOR JUNIOR, Mrs. W. R. McMunn 2 cents

RESPONSIVE SERVICE — THANKFUL WORSHIP, Mrs. O. H. Milligan $1.00 per 100

All except the Services are free for postage.

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**SENIOR LIFE MEMBERS**

**At $25.00 Each**

**Beginning July 15th, Ending August 15th.**

48. Mrs. S. J. Heath, Mercer, Pa., by W. M. S. of First Mercer.
49. Mrs. Mary R. Patton, New Castle, Pa., by 1st New Castle Ladies Association.
50. Mrs. Elizabeth Trusel, Portersville, Pa.
51. Mrs. Mary Bell, McKees, Rocks, Pa., by her husband.
52. Mrs. Mary Scott Adams, Clinton, Pa., By her husband, W. E. Adams
53. Mrs. Lynn Harper, Imperial, Pa.
54. Mrs. A. A. Purdy, In Memoriam, By her children.

## THE EVOLUTION OF THE JUG HABIT

**By Miss Jane Martin, India**

It was only a heap of clay. It had lain buried for centuries. But, one day, the strange sound of picks and shovels roused it from its lethargy and a rush of dazzling light revealed the outer world and the beauties of nature God had made. There was born in its heart a desire to do something for this great, loving God. But, what could it do? The birds could sing, the flowers give forth fragrance, the streams refresh the earth, and all other things gave of their beauty for the praise of His name. But it was only a lump of ugly mud! What could it do?

Its desire was fulfilled in a strange way. One day it was violently shaken up and torn from its resting place, shoveled into bags, then it was wet and molded and worked up to a fine texture. Bit by bit, it was placed upon a wheel and whirled and shaped into the form of little covered round jugs, each of which had a slit in the top. These were all placed in the sun to dry, then in an oven in intense heat for several days. One day, the glow lessened and the heat died down. The jugs were taken out into the light of day again. This time, they came out a nice, red color and baked hard enough to withstand the heat and damp. They were packed in a box and taken away they knew not where or why. Unpacked and repacked, rough, jolty journeys on the backs of camels. They often heard from the lips of the Miss Shaba, more of the God they wanted to serve. One by one, they were taken out and given away. Now they understood the service expected of them. The fashioning on the potter's wheel and the furnace of affliction and all they had gone through was only to prepare them for this service. How their hearts beat with joy and pride as each in its turn was given out, one jug to each village, for their Thank-Offering. Eagerly, they looked forward to this year of service.

Varied were the tales they could have told at the end of the year. Jug A was taken charge of by Hari, a slovenly-

looking woman in dirty clothes. The poor little jug lay on a shelf forgotten till, one day, it was knocked off to the floor and broken into a hundred pieces. "Perdition take that thing! What did the Miss Sahiba ever think we had to be thankful for, anyway! If she would come and take the basket of manure off our heads, it would be more to the point." One little fragment was left, trampled into the floor, till the Miss Sahiba's next visit. How patiently she explained again God's goodness and the need of our giving Him of our material things in return for all His good gifts.

Jug B also died of a broken heart. Bhagan had taken it home. A few days later, her baby, who was cross from teething, had a crying fit and Bhagan, who was, really, a busy, hard-working woman, frantically grabbed the first thing which came to hand, the Thank-Offering jug, and gave it to the baby. It soon lay in fragments.

Jug C lay empty and covered with dust so long that it was nearly sick with hope deferred. Then, one day, it heard the voice of a man outside saying, "Everybody come in from work in time for a noon meeting. The Sahib and the Miss Sahibas come today and we must be ready." Oh, what a bustling! Groups gathered and tried to learn a Bible story so they would not be put to shame,—an eleventh hour preparation. The jug, forgotten all year, was dusted off and, thump, thump, the pice dropped heavily in. Once several annas in pice were put in together which the woman had purposely changed into pice to make it seem more. This jug was not quite ashamed as some, but its heart was not satisfied that it had been able to fulfill its highest purpose.

Mahanda, the teacher's wife in Mohan da Warha, took charge of Jug D. She kept it carefully and, now and then, through the year, it kept receiving a nice little two-anna bit or four-anna bit which she, a really consecrated woman, though illiterate, kept giving to express her gratitude for favors bestowed upon her. When the Miss Sahiba came, the jug showed signs of use and gave up a nice sum for one, but when questioned as to why a jug in such a good-sized community should not contain more, the jug blushed with indignation as Mahandan sadly told that she was the only one who had put anything in it. The little jug remembered the many times Mahandan had reminded them of the Thank-Offering but their indifferent refusals had pained her to silence.

Jug E disappeared from the face of the earth. No one had it and no one seemed to have remembered about it at all. Finally, some one thought that Mariam, in whose charge it had been given, must have taken it with her when she moved to Karial.

Jug F came out very proudly when the Miss Sahiba came. Old Hayat Bibi had been the faithful guardian of the jug for years. Now and then, she would walk about with the jug saying, "Remember the T h a n k - Offering!" Little by little, the jug's load increased and that village took the banner for the best Thank-Offering for the year.

Jug L had a pretty fair burden, some pice, some small silver bits, and one or two silver rupees, totalling a pretty good amount. Barkate, at the meeting, picked up a coin and said, "Jhaten put in this four-anna bit because their lost horse was found. Hassaina put in this rupee when her baby boy was born; Lachhmi, this two-anna bit when their sick cow got well, and, (laughing), Sakina put in this two-pice bit when a sick chicken recovered. Miss Sahiba, my Rakha wandered away last year and we had not heard of him. I promised the Lord that if He would bring my boy home, I would give a rupee. He returned last week and here is my rupee. And so on, till she had told the story of each coin and why it had was given.

Jug K didn't have any great amount in it. The people were few and very poor. But, some way, it's little heart was so bursting with joy that it was necessary to use the little iron pestle in breaking it open. But the offering, humble though it was, reflected the warm love and consecration in the hearts of the givers. "Has the Lord been slack in His gifts to us!" they exclaim, "Oh, how good He has been!"

# YOUNG WOMEN'S DEPARTMENT

**Edited by the Young Women's General Secretary,**

**MISS IDA B. LITTLE,**

**1503 Dormont Ave., Dormont, Pittsburgh, Pa.**

**AIM:—"TO DO RIGHT—FOR DUTY'S SAKE;**

**—BUT MUCH FINER—**

**TO DO RIGHT—BECAUSE WE LOVE THE RIGHT."**

**MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST.**

**WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT."**

**YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925**

**Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7,830.**

**Each Society is asked to contribute at the rate of $1.00 per member.**

## YOUNG WOMEN'S SPECIAL FUND

Those of you who read the pages of the Young Women's Department are no doubt eager to know just how our special fund stands to date. At the end of August, there were $641.00, the largest amount in hand so early in the year, the next highest being $616.00 in 1922. We need more however, for our obligation is greater than last year, a little over $7800 being required. With 10,000 young women to count on and a gift from each society of $1.00 per member, no burden is being imposed on anyone.

By the way, study regarding the whole obligation your society has the whole work of the Womens General Missionary Society for which your society has its share to perform. Read the July Magazine, secure copies of the Department of work leaflet and be thoroughly informed.

You may say you have heard of all these needs before so why mention them again? Because so many societies are not one hundred percent efficient, failing to give full support.

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## ARE YOU A STIMULATOR?

What effect has your presence on your friends? Does it bring fear to the heart lest you may not give hearty approval to their work? Do you exercise charity in your conduct towards a fellow worker or do you maintain a "holier-than-thou", more efficient attitude? You should be an inspiration.

Appreciation is not necessarily shown by speech. Deeds sometimes voice more than mere words. It is not so much how it is done but the fact that we do it. The person showing appreciation is a stimulator. The word of warning has the effect of stimulation too. Whoever calls out the best in another is rightly called a stimulator.

We read of a man—a minister—who was much used in the building up of dying Churches. He was called the "official stimulator." He would visit a town where a Church had ceased to function or was about ready to close its doors. In one case the Church had been closed twenty years. He found the windows broken, the door sagging on its hinges, the loft the abode of bats, cobwebs hanging in tatters, the roof leaky; in fact he found desolation. He began immediately to make the place more presentable, patching the roof, fitting in panes of glass, repairing broken places. Soon the people became curious, then interested, then eager for better things.

The minister ordered lumber and other material at a cost of $2000, all this without any cash in sight. But the people were now in a proper frame of mind, a mind to work. In due time the building was finished, the money in hand to

pay all the bills, a loyal congregation was gathered together and the kingdom was extended. This all came about because one man had a vision and a cheerful and willing mind and so was able to stimulate others. Quite a number of Churches were thus revived and the minister had won by fair means the title of "official stimulator."

In every congregation, in every society there are those who seem specially qualified to boost, to encourage: And many who have no definite job to perform can at least talk up the work. What is easier than to speak to your neighbor about the good points in your pastor, his wife, your missionary society and the congregation. No one is debarred from being a stimulator.

We learn from the official stimulator, that those who were without hope and who had become all but antagonistic to that in which they once believed could be made real encouraged themselves because on man showed himself a real live man, one who not only hoped but believed and shed his love abroad.

The society work is just beginning this Fall. There are so many things to be worked up—Interest comes hard. If you want to be of real service, not only try to be but be a stimulator, and encourager. The success of your society work depends in a great measure on you. No doubt your president and other officers will be your official stimulators, but you, each of you can be helpers. Boost!

I. B. L.

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# STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

**Message from the Statistical Secretary**

Bellevue, Pa., October 1, 1924.

By the time you read this letter you have had your September meeting. No doubt, your attendance was not large, as people are often slow to warm up to Church activities after the summer vacation.

There are a few things I would like to suggest to you and if you have not taken them up at the September meeting will you do so at the October meeting.

You have the duplicate that you filled out in March when you sent your blanks for the Annual Statistical Report. I would suggest that you study it and see where you could make a start for improvements this year.

Did your society contribute to every department of work? If not, will you not do so this year. Your members will be more interested if they are giving, even a small amount, to each department. A good help in this is the budget system.

Have you an Extention Department in your society? Literature on this subject may be obtained by writting to the Literature Department, Women's General Missionary Society, 905 Publication Building, Ptitsburgh, Pa.

What per cent did your society make on the Standard of Efficiency? Leaflets for this may also be secured from the Literature Department.

Have you paid your Contingent Fund? If not, I would suggest you do it at once, and make it even dollars, if possible. This helps all who handle it, and makes even the printing of the Reports and reading the proof of the same much easier.

These are just a few of the suggestions to which I wish to call your attention as you begin your fall and winter work.

I wish you success in your work and hope this will be the most profitable year your society has ever experienced.

If there is any question you care to ask, or anything you do not understand do not hesitate to write to any member of the Board. We are all anxious to be of any service possible to you.

# FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Mrs. J. B. Hill and the writer were appointed by our board to represent it at the sailing of two of the missionary parties from New York, one on September twelfth, consisting of Dr. Jongewaard and Dr. Merrill, who sailed on the "Mauretania." It was a bright, beautiful day and our two doctors were just as cheery and bright as could possibly be. No one would ever have thought to have seen them that they were taking a long journey from home and loved ones. They went as ambassadors of the Lord should, feeling the importance of their high calling and a resolve to do with their might whatever their hands found to do. They had a fine cabin on a beautiful ship, said to be the fastest steamer on the ocean. A cable has been received that they arrived in safety.

The next party sailed on the new steamer the "City of Venice", on the twelfth. Their names have already been given in the September number of the Magazine. Fathers, mothers, sisters, brothers, aunts, uncles and other friends gathered in great numbers to bid them Godspeed.

At eleven o'clock on Thursday morning, Mr. McClellan called the entire party to meet in the parlor on the second floor of the Prince George Hotel. Here final instructions were given to everyone concerning freight, baggage, etc., all passports were handed out, and travel blanks,—in short final instructions were given for everybody so that on the next day there would be no business whatever to attend to. Mr McClellan is certainly a wonderful business manager, going about in a quiet, unassuming way, but in such fashion as to give everyone confidence that nothing will be overlooked. The rest of the day was spent in shopping. It seemed as if there were something more to buy no matter how long one has been in preparing.

Friday, the twelfth, dawned bright and beautiful. Everybody was getting their final packing done and final arrangements made. At three-thirty a meeting was called in the same parlor, which was attended, not only by the outgoing missionary party and their friends, but also by Mr. Reed and his wife, of the Foreign Board, W. B. Anderson and his wife and daughter, Mr. Latimer, Treasurer of the Foreign Board, Miss Robertson, Secretary of the Womens General Missionary Society Conventions, and pastors from New York and adjoining cities. Dr. W. B. Anderson conducted the devotional services, reading a very suitable chapter of Scripture and giving the company a few beautiful, loving, parting words. All hearts were touched, for we were all sure that never again would the same company meet together until we stand before the throne on "that" day. Prayer was offered, committing them all to the tender care and keeping of the Master whom they are to represent.

A string of taxicabs which occupied the entire square was waiting in front of the hotel. Mr. McClellan had the names of all who were to go in the separate vehicles, with the understanding that the four persons in the taxi pay the chauffeur, keeping a strict account and recording the amount in their travel account.

We found the "City of Venice" a fine vessel. Almost the entire party had cabins on the promenade deck. I wish you could have been with us to go from cabin to cabin to have seen the baskets of flowers, the boxes of candy, the books, the packages of all kinds, sizes and descriptions, and to have heard them exclaim, "Oh, come and see what I have," and going into another cabin to find them busy unwrapping packages and boxes and exclaiming with pleasure and delight, many with tears of appreciation, as they had this silent witness of the loving devotion of friends who could not be represented at the meeting in person. A happier party never sailed from New York, nor one more generously remembered by friends throughout the whole Church. There were letters unnumbered. One missionary had fifty waiting her on the boat. Telegrams and messages of cheer all helped to put faith

and courage into our outgoing representatives that the Church at home loved them and cared for them and would support them, not only financially, but, which is far more valuable, by constant prayer before the Throne.

The vessel was booked to sail at six o'clock, but when the hour came there was no appearance of sailing, so we quietly bid them tender farewell and took our way back to the hotel. When we went to our room there we found a bouquet of beautiful flowers and a large box of candy with a loving letter from the "CITY OF VENICE girls." To say that our hearts were touched at this loving rememberance is but feebly to express our emotions. We take this method of thanking them one and all, and expressing our deep appreciation for their loving thought.

A letter received from Miss Kate Hill tells that about four o'clock on the afternoon of the thirteenth they were still in dock, but bells were ringing and whistles were blowing and every indication made that she would soon pull out for her journey eastward. Quite a number of letters were written on the steamer. In addition to Miss Hill's, letters were received from Josephine White, Una Coie, Harriet Jongewaard and Hazel Bennett.

A few days before sailing, a telegram was received from Miss Mabel Stewart of Hubbard, Ohio, announcing the death of a sister and asking us to cancel her sailing arrangements. This, of course, was promptly done, and much sympathy went out to her in this great sorrow and disappointment. Miss Kathryn MacKenzie was also prevented from sailing, as she had not fully recuperated. Miss Laurella Dickson was detained, also, on account of health. We hope that these young ladies will all be able to sail not later than November, if the Lord will.

The Lord has called three of our devoted workers to their heavenly home. Mrs. Maria Brinson of DuQuoin, Kansas, received an Annuity Bond on January 2, 1919. The letter accompanying her request expressed a desire that when she no longer needed the interest the money was to be used for Freedmen's work. The transfer has been made of the amount of her bond to the Freedmen's Department. She entered into life May 11, 1924.

The next to hear the call to come up higher was Mrs. Harriett B. Torrance, of Blairsville, Pa., on June 30, 1924. She wrote asking for an Annuity Bond January 14, 1918, expressing the desire to have the principal used at her death for foreign work. This transfer has also been made. It is interesting to note that Mrs. Torrance is the mother of one of our most devoted and consecrated home missionaries in the early days, Miss Anna B. Torrance, now the wife of Mr. Charles Hope of Los Angeles, California. While she has changed her name, she has not changed her life work, as she and her consecrated husband are giving their whole time to the work of the Master in that far away city.

The next one to bid farewell to earth was Mrs. Mary Evans of Sterling, Kansas. She departed this life on July 16, 1924. She received, at her request, an Annuity Bond on August 31, 1923, so that we have the privilege of sending her the income for less than a year. Her desire was to have the principal divided equally between home and foreign missions.

Of these three it may be truthfully said, "Their works do follow them." We hope that many others will be inclined to make this adjustment of their earthly affairs. It relieves them from all care and anxiety of investment during their life and afterwards the money is used exactly as they designated, without the expense of court charges, lawyers' fees, etc. We are very grateful for the confidence manifested in the administration of the work of the Women's General Missionary Society by the generous contributions of the persons who take out Annuity Bonds.

Pray that every pledge made to the New World Movement may be faithfully paid. Pray that all of our representatives who are out on deputational work may be accompanied by the Holy Spirit

so that a great blessing will descend upon all who attend the meetings. Pray that the Presbyterials which are having their meetings this autumn may be, above everything else, places where they shall meet with the triune God, where they may receive new inspiration for the work which the Master has committed to our hands, and be led to make plans for larger work, in the year upon which we are just entering, than ever before. Pray for the safe journey of all our missionaries. Pray for the annual meetings that are being held in our four fields.

Praise the Lord for answered prayer; for unexpected donations of money for His work; for the health of all His representatives, in this and other lands; for the opening of the work in Addis Ababa before the plastering was finished; for Dr. Lambie and his assistants as they struggle with buildings, medical work, missionary enterprises, etc. Praise the Lord for safe voyages to the fields and the good health of all our missionaries on the fields. Praise Him for open doors and opportunities of service. Praise Him for willing hands and generous hearts of many whose names are unknown to any but One who knows and reads the hearts of all.

## FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Avenue, Wilkinsburg, Pa.

The schools have commenced, and the outlook for a good attendance at each one is encouraging. Nearly everyone of the old teachers and matrons is returning to her work and the only vacancy we have is that of the superintendent at Knoxville Hospital. We are praying most earnestly that this very important position may be filled, and ask the support of each one to help find a suitable trained woman to take up this work.

Miss Kirksey who had the domestic science work at Canton Bend last term, has married and while we are sorry to part with her, we are happy in the thought that another Christian home will be an example to other homes in the "black belt". Miss Lucy Wheeler, a graduate of the Millers Ferry Domestic Science department will succeed Miss Kirksey.

A good year is expected in all departments at Canton Bend and the industrial work we support is much appreciated by the community. The instruction given in these branches is practiced in all the homes. Nothing shows the training so quickly as domestic science and sewing.

During a severe storm, the school house at Prairie was struck by lightning causing more or less damage to the building. As our Insurance Policy includes a "lightning clause" the expense of repairs was assumed by the Insurance Company.

Plans have been made by Mr. Trimble for the rebuilding of the girls dormitory at Camden, Ala., which was burned at the time the school building was destroyed. As we undertake but one building at a time and the Miller's Ferry dormitory was being replaced, we did not undertake this work sooner. We hope to have estimates in the near future so that the dormitory may be completed by the opening of next school year. Some other repairs have been ordered here and we hope to have all the buildings in No.1 order.

The contract for painting the hospital and nurses home at Henderson has been awarded and our buildings there will present a fine appearance when the work is finished. Cleveland Presbyterial, in addition to the wonderful "linen shower" given for "Jubilee Hospital" has a sum of money which it wants applied toward tinting the walls of the wards and private rooms. When all the repairs have been made and the walls tinted in pastel shades, we will have a very complete little hospital.

In your missionary societies and in your private devotions, will you not pray that in the coming year this work and the workers may have a special blessing.

# INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Tama,—Rev. R. G. Smith reports one hundred pastorial visits during the month together with sixty hours spent in visiting in camp. Average attendance in Sabbath School: Reservation 20, Sanitorium 30. Preaching services 8, Sabbath School sessions 8, Missionary society meetings 8, Baptisms 3, Violet Wanati, Jennie Davenport and infant son of Albert and Mary Davenport.

Violet Wanati made a beautiful confession and answered all questions with promptness and decision. Jennie Davenport also made her profession and was baptized; her father standing with her making the ordinance much more impressive.

Simnasho—The new community building has been authorized and Mr. Mathews instructed to order lumber and supplies and commence work as soon as possible.

A friend from Los Angeles who is very much interested in our Indian work sent one hundred dollars to be used for this new building. We are sorry she requested that her name not be used but we want to express our appreciation for her kindly interest and her generous gift which will help provide a place to care for poor sick Indians and where the Indians can spend the noon hour on the Sabbath.

July 1924—Warm Springs.—Number of pastoral visits 50, preaching services 6, offering $2.00. Our attendance has kept up very good this summer. It has also been good at Seek Seequa.

No rain yet.

The health of the people is quite good.

July 5—Do you remember what transpired here a year ago to-day? Well it rained!

Mrs. Wiegering and I remember well the ride from Warm Springs to Simnasho and the terrible roads we traveled over after this rain, a distance of twenty-three miles starting about eight A. M., arriving at Simnasho about five P. M. Such muddy roads could only be surpassed by the road Mrs. Cook and I had the experience of traveling over from Frenchburg, Ky. to Ezel where our new Mission is located and which promises to be a very fruitful field. May we all plan and work and pray for this new work among our mountain people.

Rev. R. H. Barr writes that for Warm Springs it certainly seems that the words of the poet are true "Not going to rain no more." It was very hot here yesterday. The thermometer stood at 95 degrees on the back porch, and on Monday the government thermometer registered 106. That is warm, but we take things here in Oregon just as they come.

Our attendance has kept up quite well so far.

There is not the fruit this year at the Dalles there was last year, therefore not so many Indians have gone away as usual to work.

Yesterday morning one of our fine boys who confessed Christ in May two years ago was buried. His home was up at Tinona Creek some five miles from here. We made many calls this summer to see and have prayer with him. This is the second one of the boys who have died with consumption who confessed Christ two years ago. But we hope to meet both these boys some day. They both took much interest in Church services.

Pray for our Missionaries among the American Indians—That God's blessing may take upon their efforts and that they may have many souls for their hire.

# HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Our missionaries have been unusually busy during the summer conducting Daily Vacation Bible Schools.

Miss Dorothy Donaldson, missionary in the Italian Mission, West New York City, reports an enrollment of fifty children, with an average attendance of twenty-five. They memorized the 23rd Psalm and Bible verses. Every morning after the service of Prayer and Praise, and Bible story, a patriotic service consisting of saluting both the Christian Flag and the American Flag, singing patriotic songs. Each child made something to take home.

Miss Romain Russel had over fifty in the school at Westland and thirty one at Southview. The Bible memory work was emphasized. At the close an exhibition of hand work was held. The parents were both pleased and surprised at the work accomplished.

Mrs. E. C. Little of the First Italian, Los Angeles had sixty six enrolled. Many came to the mission for the first time. The children did lovely work in basketry and sewing. This school also closed with an exhibition when the children recited their verses and sang beautifully.

Mrs. Alter reports of the Bible school at Ezel. Their program consisted of the 23rd Psalm, 100 Psalm, 13th. chapter of 1st. Corinthians, A. B. C. verses in the Bible, The Ten Commandments, The Apostles Creed, The Beatitudes, a number of Bible Songs committed etc. etc.

We had hoped to have a report of the opening of the school at Frenchburg, September 1st., for this Magazine. We have heard only that all teachers were in their places and that thirty students were in the dormitory. Committee appointments in the faculty have been made as follows: Scholarship Committee, Rev. H. Ray Shear, Rev. W. P. Gordon, and Dr. Esther Mitchell; Second Hand Clothing Committee, Miss Verda Williams, Miss Grace Hesseltine and Miss Helen Chambers; Senior Y. P. C.U. diretcor, Miss Ruth Beattie; Intermediate, Miss Mildred Benson: Athletic Director, Prof. Merle McDowell; Librarian, Mrs. Margaret Ure; Literary Society Committee, the High School Faculty; Christmas Box packing director, Mrs. Ray Shear; Sabbath School Supt. Miss Olive Hunting; Home Department and Cradle Roll, Miss Riba Thompson; The W. M. S. president, Mrs. W. P. Gordon; All of the above have their regular Sabbath work in addition. Please write the chairman of the department for any information desired in her line.

Mr. Lowrie Anderson has closed his three months work at Ezel, Ky., and has returned to the Seminary, N. S. Pittsburg. Until the roads become impassable Mr. Shear and Mr. Gordon will preach at Ezel on alternate Sabbaths. During Mr. Anderson's stay the congregation was organized and now reports over fifty members. October 19th. has been set for the dedication of the Church. The school opened Sept. 8th. with the five teachers in charge.

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WOMEN'S MISSIONARY MAGAZINE .....$1.00

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# BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

### ANSWERS TO QUESTIONS 251—275

251. Ezek 14:14
252. Gen. 4:2; 3:23
253. Psa. 18:34
254. 1 Sam 22:18, 19
255. 1 Kings 18:38
256. Psalm 29
257. 1 Kings 4:32
258. 1 Sam 3:10-14
259. Psalm 88
260. 1 Kings 17:1
261. Gen. 21:22; 28:15; 39:2; Exod. 3:12 Josh. 1:5; Judg. 6:16; 1 Sam. 3:19; 1 Sam. 16:18; 18:14
262. 1 Sam. 4:21, 22
263. 1 Sam. 2:31-35
264. 2 Sam. 2:15-17
265. Ezek. 27:5; Nahum 2:4; 2 Sam. 6:5; 1 Kings 5:8
266. 2 Sam. 5:6-8
267. Neh. 4:3
268. 2 Chron. 15:16
269. 1 Sam. 6:7-14
270. 1 Sam. 4:17-20
271. Gen. 21:31
272. 1 Sam. 3:20
273. 1 Sam. 5:45
274. 1 Kings 19:21; 2 Sam. 24:22
275. Psalm 41

### QUESTIONS FOR OCTOBER

276. What prophet accused men of buying the poor for a pair of shoes?
277. In what prophecy is the birthplace of the Messiah named?
278. Who called on the mountains to act as witnesses in a controversy?
279. What Psalm is considered by some commentors to foretell the events of the Crucifixion?
280. When did a multitude of men lose their lives because of curiosity?
281. Of which three cities was it truly prophesied that one should become a bare rock, another a den and the last a wilderness?
282. Who heard a voice sounding from out a whirlwind?
283. Whose war horses were swifter than leopards and fiercer than the evening wolves?
284. What two leaders in Israel were blinded by their enemies?
285. Who lost his health, wealth and children but found God?
286. What men sat together seven days and seven nights without speaking a word?
287. Who was the first foreign missionary mentioned in the Bible?
288. Who hid a dead man in the sand, but could not hide his murder?
289. What three men in the Bible did their best work after they were octogenarians?
290. On what mountain did a shepherd receive a mission and a prophet a lesson? Who were the shepherd and the prophet?
291. What three miracles was a leader able to perform at will?
292. Who cursed the day of his birth?
293. Where and under what names are the hippopotamus and the crocodile described in the Bible?
294. Where is the first statement of the resurrection of the body in the Bible?
295. Who desired that the protests of his innocence should be printed in a book and graven in a rock forever?
296. To what nation did David entrust his father and mother, and how did he afterward treat them when he became king?
297. What was the right of the first born?
298. What Psalm contains the names of five different animals?
299. How could a disobedient son be punished under the Mosaic law?
300. What was the Mosaic law in regard to bird's nests?

### BIBLE READINGS

#### From the Epistles

#### ROMANS

1. The Gospel—Rom.1:8-17
2. The Gentiles need of righteousness—Rom. 1:18-32
3. The Jews' need of righteousness—Rom. 2nd. chapter.
4. Jew and Gentile alike under sin—Rom. 3:1-20.
5. The divine method of rescue—Rom. 3:21-33.
6. Examples, David, Abraham—Chapter 4, Romans.
7. The blessedness of the justified—Chapter 5—Romans.

8. The believer dead to sin, alive unto God—Chapter 6—Romans.

9. Deliverance comes through Christ—Chapter 7—Romans.

10. No Condemnation—Rom. 8:1-25

11. Rom. 8:26-39

12. The Apostles sorrow for Israel—Rom. 9:9-33.

13. The law's righteousness and that of faith—Rom. 9:19-33

14. Israel responsible for its own rejection Rom. 10

15. The rejection not total and Israel's loss the Gentile's gain—Rom. 11:1-24

16. Rom. 11:25-36

DIVERS EXHORTATIONS

17. Romans 12

18. Rom. 13.

19. Rom. 14.

20. Rom. 15.

21. Salutations from the Apostle's companions and concluding doxology. Rom. 16

FIRST CORINTHIANS

22. 1 Cor. 1:1-19

23. 1 Cor. 1:20-31.

24. 1 Cor. 2.

25. 1 Cor. 3—The Apostles are mere laborers.

26. 1 Cor. 4—The Apostles Stewards.

27. 1 Cor. 5—Have no fellowship with men of scandalous lives.

28. Litigation Unbecoming—1 Cor. 6.

29. Concerning Wedlock—1 Cor. 7:1-24

30. Concerning Vergins—1 Cor. 7:25-40

31. Concerning things sacrificed to idols 1 Cor. 8.

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# HOME MISSIONS

### INDIAN MISSIONS

Rev. W. A. Matthews, .....Simnasho, Ore.
Rev. R. G. Smith, .....Tama, Iowa
Rev. R. H. Barr, .....Warm Spring, Ore.

### HOME MISSIONARIES

Miss Margaret Heazlett, 443 Campbell St. Wilkins-
..... burg, Pa.
Miss Irene Mechlin, (Allen's) 7713 Hamilton Ave.,
..... Pittsburgh, Pa.
Miss Grace Welch, (Allen's) .....Langloth, Pa.
Miss Romain Russell, (Allen's) .....Hickory, Pa.
Mrs. Grazia Balducci, 1311 Herkimer St.,
..... Brooklyn, N. Y.
Miss Dorothy Donaldson, (Allen's) 41 Cortland
..... Place,, Grantwood, N. J.
Miss Ella Montgomery, 200 N. Benton St., Mans-
..... field, Ohio.
Miss Elizabeth McMillan, .....Blair, Oklahoma.
Miss Ruth Elta Findley, 115 W. Main St.,
..... Welser, Idaho
Miss Laura Sawhill, N. 1111 Magnolia St.,
..... Spokane, Wash.
Miss Fay Taylor, 503 W. Crocket St., Seattle, Wash.
Miss Theresa Lippert, 1300 McAlister St.,
..... San Francisco, Cal.
Miss May Bankson, .....Multnoma, Oregon
Mrs. Ada M. Tracey, 2419 Langdale, Ave.,
Miss Irma G. Allen, 122 S. Grevilla Aye.,
..... Inglewood, Cal.
..... Eagle Rock, Cal.
Mr. E. C. Little, 1925-5th Ave .....Los Angeles, Cal.

### WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear .....Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Olive Hunting, .....Frenchburg, Ky.
Miss Grace Hesseltine, .....Frenchburg, Ky.
Miss Verda Williams, .....Frenchburg, Ky.
Miss Riba Thompson, .....Frenchburg, Ky.
Miss Helen Chambers, .....Frenchburg, Ky.
Miss Ruth Beattie, .....Frenchburg, Ky.
Miss Mildred Benson, .....Frenchburg, Ky.
Prof and Mrs. Merle McDowell .....Frenchburg, Ky.
Mrs. Jessie Rankin, .....Frenchburg, Ky.
Mrs. Margaret Ure, .....Frenchburg, Ky.
Miss Elizabeth Duff, .....Ezel, Ky.
Miss Ruth Bemis .....Ezel, Ky.
Miss Leda Stephens, .....Ezel, Ky.
Miss Mabel Jones, .....Ezel, Ky.
Mrs. J. C. Alter, Supt., .....Ezel, Ky.

# FREEDMEN'S MISSIONS

Athens, Tenn.—Rev. C. H. Wilson.

Riceville—Miss Hattie E. McKeldin, Principal, Riceville, Tenn.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala., Mark "For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

*Mark "For Bluestone Mission."

*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.

*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

# Treasurer's Report From April 1, to June 30, 1924.

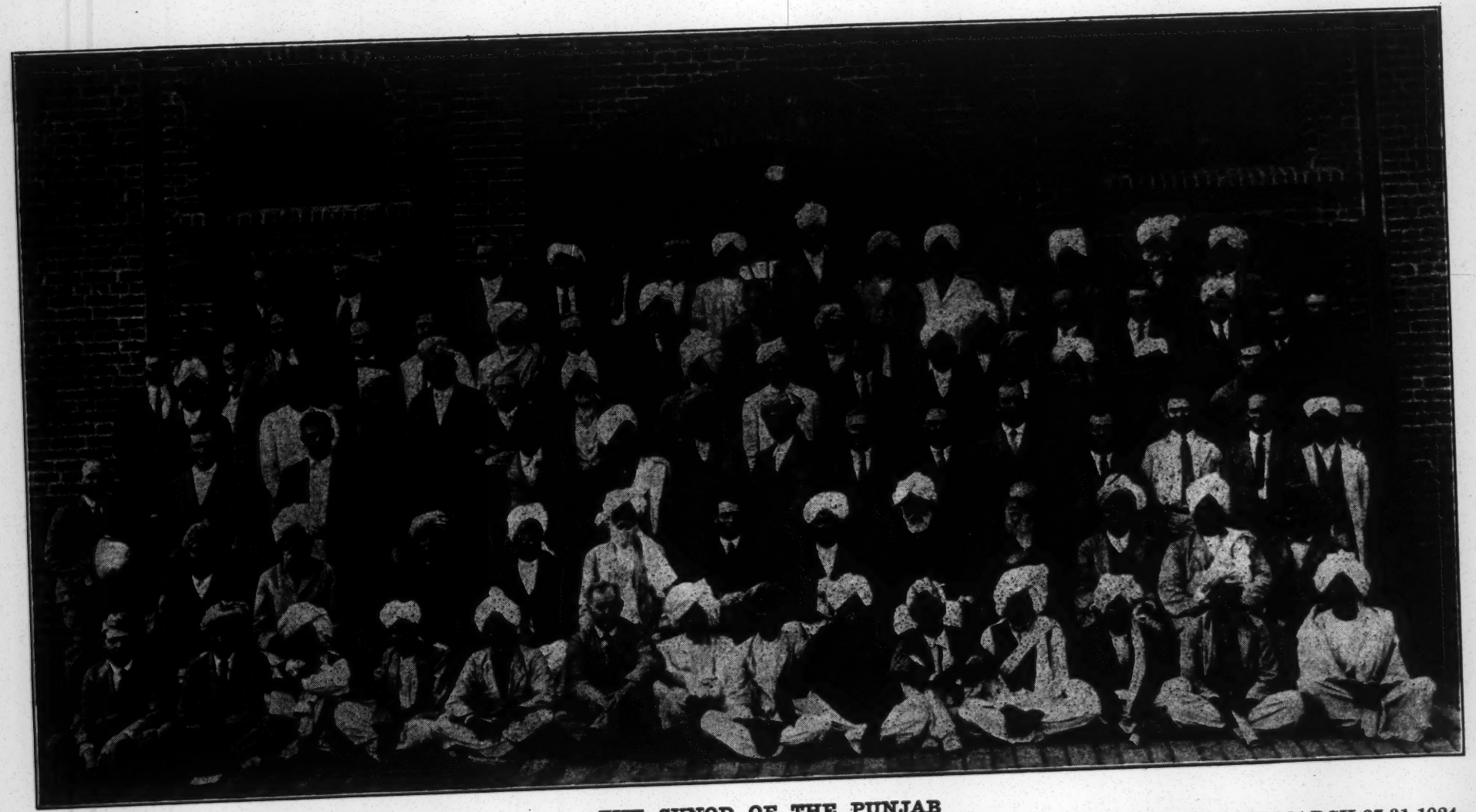
| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedmen's Missions | Ch. Ex. and Parsonage | Junior Special | Young Women's Special | Ministerial Relief | Contingent Fund | Womens' Asso Work: Orphans' Home | Womens' Asso Work: Home for Aged People | Womens' Asso Work: Columbia Hospital | Isaiah 41:6 | Temperance | New World Movements | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | | | | | | | | 17.00 | | | | | | | | | | 17.00 |
| Allegheny | 341.00 | 655.00 | 118.00 | 11.00 | 117.00 | 31.00 | 49.00 | 20.00 | 32.00 | | | | 1.00 | 29.00 | 7.00 | | | 1410.00 |
| Argyle | 1.00 | 300.00 | | | | 1.00 | | 10.00 | | 1.90 | | | | 2.00 | 1.00 | | | 306.00 |
| Arkansas Valley | | 16.00 | | | | | 10.00 | 21.00 | | | | | | | | 50.00 | | 77.90 |
| Beaver Valley | | | | 38.00 | | | | | | | | | | | | | | 10.00 |
| Detroit | | | | | | | | 20.00 | | | | | | | | 67.00 | | 59.00 |
| College Springs | 15.00 | | | | | | | | | | | | | | | | | 15.00 |
| Colorado | 6.00 | 41.00 | 8.00 | 1.00 | 1.00 | 1.00 | | | 20.00 | 1.00 | 1.00 | 1.00 | 2.00 | 4.00 | | | | 145.00 |
| Detroit | 10.00 | | 10.00 | | | | 5.00 | | | | | | | | | | 90.00 | 20.00 |
| Hudson | 98.00 | 74.00 | 51.00 | 10.00 | 11.00 | | | | | | | | | | | | | 278.00 |
| Kansas City | 3.80 | | | | | | | | | | | | | | | | | 3.80 |
| Lake | | | | | | | | | | | | | | | | | | 90.00 |
| Mercer | 100.00 | | | | | | | | 5.00 | | | | | | | | | 100.00 |
| Monongahela | | | 300.00 | | | | | | | | | | | 1.00 | | | | 300.00 |
| Muskingum | 33.00 | 400.00 | 20.00 | 23.00 | 28.00 | 2.00 | | | | | | | | | | 150.00 | | 512.00 |
| Ohio First | 15.00 | | | | | | | 10.00 | | .85 | | | | | | | | 15.00 |
| Omaha | 6.00 | | 1.00 | 1.00 | 1.00 | | | 85.00 | 21.00 | 10.25 | | | | 11.00 | 13.00 | 4.00 | | 169.85 |
| Philadelphia | 74.90 | 50.00 | 48.00 | 22.00 | 22.00 | 14.00 | 55.00 | | | 2.00 | | | | 1.00 | | 300.00 | | 425.15 |
| Rock Island | 3.00 | | 3.00 | 10.00 | 11.00 | | | | | | | 1.00 | 1.00 | | 6.00 | 25.00 | | 330.00 |
| Sidney | | | | 1.00 | 1.00 | 1.00 | | | | | | | | | | | | 36.00 |
| Tennessee | 120.00 | | | | | | | | 12.00 | 4.00 | | | | 11.00 | | | | 120.00 |
| Westmorstand | 168.00 | 174.00 | 74.00 | 11.00 | 22.00 | 31.00 | 3.00 | | | | | | | | | | | 510.00 |
| Cochranton Cong | | 160.00 | | | | | | | | | | | | | | | | 180.00 |
| A Friend | | 67.00 | | | | | | | | | | | | | | | | 67.00 |
| Norris Square S. S. | | 200.00 | | | | | | | | | | | | | | | | 200.00 |
| Rochester, N.Y.,Cong. & B S | | 100.00 | | | | | | | | | | | | | | | | 100.00 |
| Sparta Cong. | | 200.00 | | | | | | | | | | | | | | | | 200.00 |
| W. L. Taylor | | 800.00 | | | | | | | | | | | | | | | | 800.00 |
| First Toledo Cong. | | | | | | | | | | | | | | | | 66.66 | | 66.66 |
| Industrial Dept. | | | | | 30.15 | | | | | | | | | | | | | 30.15 |
| Parsonage Repayments | | | | | | 3408.57 | | | | | | | | | | | | 3408.57 |
| Returned on Loan | | | | | | | | | | | | | | | | | 75.00 | 75.00 |
| Annuity | | | | | | | | | | | | | | | | | 1000.00 | 1000.00 |
| Investment Income | | | | | | | | | | | | | | | | | 9424.83 | 9424.83 |
| India Permanent Equip. | | | | | | | | | | | | | | | | | 196.00 | 196.00 |
| Interest | | | | | | | | | | | | | | | | | | 2081.30 |
| Y. P. C. U. | | | | | | | | | | 2497.64 | | | | | | | | 7353.63 |
| Mrs. Susan I. Armstrong | 183.66 | | | | | | | | | | | | | | | | | 100.00 |
| Friends | 7353.63 | | | | | | | | | | | | | | | | | 1000.00 |
| A Friend | 100.00 | | | | | | | | | | | | | | | | | 100.00 |
| Jeannie A. MacLachlan | 1000.00 | | | 100.00 | | | | | | | | | | | | | | 1000.00 |
| John C. Park | 1000.00 | | | | | | | | | | | | | | | 57504.81 | | 100.00 |
| New World Movement Com. | 100.00 | | | | | | | | 66.00 | | | | | 1 14.50 | | | | 57504.81 |
| Refunds | 690.47 | | 14.00 | | | | 19.00 | | | | | | | 10.00 | | | | 884.97 |
| Individuals, Sc. Classes etc. | 197.75 | 10.00 | 51.60 | | | | | 141.00 | 183.00 | 156.00 | 2517.64 | 1.00 | 2.00 | 4.00 | 1 23.50 | 308.27 | | 891.85 |
| Total | 11620.21 | 3247.00 | 692.00 | 228.00 | 244.15 | 3489.57 | | | | | | | | | 27.00 | 58470.74 | 10788.83 | 91828.04 |

Memorial Hospital, Addie Abeles, Abyssinia in memory of Margaret Nelson Byers.

**MISS KAMOL MOI MOOKERJEA**

**A faithful and devoted member of the Church in the Punjab for almost half a century**

**(See article page 216)**



THE SYNOD OF THE PUNJAB

THE PASTORS, ELDERS AND MISSIONARY DELEGATES. THE SYNOD OF THE PUNJAB WHICH MET AT SIALKOT MARCH 27-31 1924.

(See article page 196)